

## MUHAMMAD'S BIOGRAPHY FROM AL-QUR'ÂN (draft)

A synopsis of the biography of Muhammad<sup>1</sup> the Messenger of Allâh exclusively from Al-Qur'ân:

Chapter 8 verse 27. "O ye that believe! Betray not the Trust (*i.e.* Al-Qur'ân) of Allâh and the messenger (*i.e.* Muhammad), [...]"

For decades numerous books have been written on the life of Prophet Muhammad, but to my knowledge, and I am open to correction, I have not come across a single book on his biography based exclusively from Al-Qur'ân.

Let me be very clear, for anyone truly interested in knowing the life history of Muhammad, one must read the complete Divine Book a number of times to get a fair idea of his life. Al-Qur'ân explains his life in much detail but serious study is needed. Let me say at the outset that this document is but a small part of his life that I have compiled from within the Divine Book.

My reason for writing this essay: in January 2018, I met a person who is busy with his doctorate on the Life of Prophet Muhammad, and on inquiring from him what books he is consulting for his doctorate; he said that he is taking his information from William Muir. I inquired if he is using any other sources, and he said proudly that Muir is '*more than sufficient as he has written so many volumes*' on the Prophet's life that it is more than sufficient, and in his opinion, that '*no other source is needed*'. He then went on to say that Muslims do not really know much because they have not researched Islamic history so we have to rely on western writers.

He quoted various western authors who I never heard of and I could see he was 'full of himself' – conceited I would say, because he raved about these authors as if they were so great that if anyone had not read their works they were not 'intelligent.' As this took place at a function of a very close friend who I hold in very high esteem I did not want to get into an argument as it was not the place for it. However, as a person who is *supposed to be intelligent* surely he should have realised that Muir who lived about one thousand one hundred years after Muhammad could never have known anything about him, unless he consulted writings by others, and I am quite sure there must have been Muslims works Muir must have consulted, otherwise how else could he know anything about Muhammad? And those writers he consulted also lived hundreds of years after Muhammad. Now if Muir had studied Al-Qur'ân and understood the message, then he would not have quoted information from unauthentic sources which the Divine Book condemns as idle tales in chapter 31 verse 6. Muir followed blindly, and so do those who accept his writings as authentic just like a flock of sheep. But

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<sup>1</sup> Chapter 37 verse 181. "AND PEACE ON ALL THE MESSENGERS!" (Allâh has already placed peace on all His messengers- there is no distinction among Allâh's messengers as stated in Chapter 2 verse 136; Chapter 3 verse 84; Chapter 2 verse 285; Chapter 4 verses 150 to 152- refer to Al-Qur'ân for the verses)

as I always say, when one has blinkers on, it is almost impossible to get one to understand, especially when they think they know it all. A very sad situation indeed!

Anyway, for many years I had this notion of writing an essay on the life of Muhammad, but always put it off because I felt that Muslims who claim to love the prophet, and believe in the Divine Book would study Al-Qur'ân to know about his life. How wrong I am, as this person was completely unaware that The Qur'ân has his biography! The majority of Muslims read books written by many authors on this very subject, but almost all quote from other sources and very little from Al-Qur'ân. That is why most are unaware that the life history of their prophet is in Al-Qur'ân. I hope that this modest effort of mine will open the way for more serious research into the life of Muhammad from Al-Qur'ân exclusively, by research scholars from the Darul Uloom and Universities. Will that happen? I have my doubts.

As stated above, one must study<sup>2</sup> the Divine Book to see how Allâh explains the life of Muhammad in numerous verses in His Book. Only when one studies IT (*i.e.* Al-Qur'ân) for oneself seriously will one see and understand more of his life.

*To begin the analysis the following verses must be kept in mind:*

Allâh states the following in His Divine Book:

نَفْسِيرًا وَأَحْسَنَ بِالْحَقِّ جَنَّاكَ إِلَّا بِمَثَلٍ يَأْتُونَكَ وَلَا

Chapter 25 verse 33. “AND NO QUESTION DO THEY BRING TO THEE (*i.e.* Muhammad<sup>3</sup>) BUT WE<sup>4</sup> (*i.e.* Allâh) REVEAL TO THEE (*i.e.* Muhammad) the TRUTH AND THE AH'SANAL

<sup>2</sup> All True Believers Defined In This Verse: Chapter 2 verse 121. “Those to whom We (*i.e.* Allâh) have sent the Book (*i.e.* Qur'ân) STUDY IT (*i.e.* Al-Qur'ân) AS IT (*i.e.* Al-Qur'ân), SHOULD BE STUDIED: THEY ARE THE ONES THAT BELIEVE THEREIN: those who reject imân (faith) Therein, (*i.e.* Al-Qur'ân) - the loss is their own.”

<sup>3</sup> All Messengers Were Human Beings / Mortals: Chapter 25 verse 20: “And the messengers whom We (*i.e.* Allâh) sent before thee (*i.e.* Muhammad) were all (men) who ATE FOOD and walked through the streets: We (*i.e.* Allâh) have made some of you as a trial for others: will you have patience? For Allâh is one who sees (all things).” (cf: Chapter 14 verses 10 to 12)

Chapter 21 verses 7 & 8. “BEFORE THEE (*i.e.* Muhammad), also, ALL THE MESSENGERS WE (*i.e.* Allâh) SENT WERE BUT MEN, to whom We (*i.e.* Allâh) granted inspiration: [...]” “NOR DID WE (*i.e.* Allâh) GIVE THEM BODIES THAT ATE NO FOOD, NOR WERE THEY EXEMPT FROM DEATH.”

<sup>4</sup> Western critics of the Qur'ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

**TAFSEER** (best explanation) (thereof).” (*The Arabic word Tafseer appears only once in the entire Qur'ân*)

Chapter 11 verse 1. “Alif Lâm Râ (This is) a Book (*i.e.* Al-Qur'ân), with verses basic or fundamental (of established meaning), FURTHER EXPLAINED IN DETAIL, - FROM ONE WHO IS WISE (*i.e.* Allâh) and well-acquainted (with all things):”

*Allâh states the following reason for Revelation:*

Chapter 16 verse 64. “And WE (*i.e.* Allâh) sent down the Book (*i.e.* Al-Qur'ân) to thee (*i.e.* Muhammad) FOR THE EXPRESS PURPOSE, that thou (*i.e.* Muhammad) shouldst make Clear (ayâtu bay'yinat) to them those things in which they differ, and that IT (*i.e.* Al-Qur'ân) should be a **Guide** and a **Mercy** to those who believe.<sup>5</sup>”

*To further substantiate the above verses Allâh states:*

Chapter 42 verse 10. “**Whatever it be wherein ye differ, the decision thereof is with Allâh.** Such is Allâh my (*i.e.* Muhammad's) Rabb: in Him (*i.e.* Allâh) I (*i.e.* Muhammad) trust and to Him (*i.e.* Allâh) I (*i.e.* Muhammad) turn.”

Chapter 16 verse 89. “...We (*i.e.* Allâh) have sent down to thee (*i.e.* Muhammad) the Book (*i.e.* Al-Qur'ân), **explaining all things**, a Guide, a MERCY, glad tidings to Muslims.”

Chapter 3 verse 109. “To Allâh belongs all that is in the heavens and on earth: **to Him (*i.e.* Allâh) do all questions go back (for decision).**”

Chapter 75 verses 16 to 19 “Move not your (*i.e.* Muhammad's) tongue so as to make haste therewith. It is OUR (*i.e.* Allâh's) DUTY TO COMPILE (collect and arrange) IT (*i.e.* Qur'ân) and to regulate<sup>6</sup> its reading. But once We (*i.e.* Allâh) have regulated its reading, follow you its reading (as regulated).

<sup>5</sup> The concept of the term **belief** could be very problematic if its English linguistic meaning is applied to the guidance that came from Allâh. We reproduce the following meanings of the English term first. The term belief according to The New Collins Concise Dictionary means: “1. a principle, etc., accepted as true or real, especially without proof. 2. opinion; conviction. 3. religious faith. 4. trust or confidence, as in a person's abilities.” The Oxford Paperback Dictionary gives the following definition: “1. the feeling that something is real and true; trust, confidence. 2. something accepted as true; what one believes. 3. acceptance of the teachings of a religion etc.; these teachings.” (i) **ÂMANÛ**~ if the above definitions of the term were applied to the guidance that came from Allâh, then it would mean that it is something that is not based on truth. The Arabic word for a believer is Mu'min and one who claims to be one is addressed in the Qur'ân as ‘O you who has truly believed’- ‘**amânû**’- the Arabic term **imân** or **amânû** as used in many verses of the Arabic Glorious Qur'ân as: ‘**those who have carefully studied and analysed a subject and has found the truth about it. Then, as a result of the findings believes in its truth based on evidence, and acted upon it.**’ Refer to chapter 2 verse 121 for further explanation. The Arabic term has many branches, which are used in Islâm, and has many meanings, yet it never includes something that cannot be proved!

<sup>6</sup> Regulate: ‘1 control by rule. 2 subject to restrictions. 3 adapt to requirements.’ The Concise Oxford Dictionary 1990.

Even it is **OUR** (*i.e.* Allâh's) **DUTY TO EXPLAIN IT** (*i.e.* Qur'ân) (as necessary)". (Translation by Dr. Kamal Omar)

Chapter 17 verse 89. "**And We** (*i.e.* Allâh) **have explained to mankind, in This Qur'ân, every kind of similitude:** yet the greater part of men refuse (to receive IT) except with ingratitude!"

Chapter 41 verse 44. "Had We (*i.e.* Allâh) sent This Qur'ân (in the language) other than Arabic, they would have said: "why are not its verses explained in detail?" What! (a Book) not in Arabic and (a Messenger) an Arab?" Say: "IT (*i.e.* Al-Qur'ân) is a Guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!"

The above verses gives us an indication that the same points will be explained again and again in various ways to make us understand, so that we do not formulate our opinions. And that is exactly what the following verse make clear:

Chapter 17 verse 41. "**WE** (*i.e.* ALLÂH) **HAVE EXPLAINED** (things) **IN VARIOUS** (ways) (**SÂR'RAFNÂ**) **IN THIS QUR'ÂN**, in order that they may receive admonition, but it only increases their flight (from the Truth)!"

Allâh will explain His message is repeated about 25 times in The Divine Book. Some of the references are given at the end of this article. I shall give minimum comments as the verses explain themselves. It is best to refer to Al-Qur'ân for oneself to get a better understanding.

A word to focus on when studying the verses is wherever the Arabic word '**Qûl**' (*i.e.* '**say**') appears, note that in most cases it means Allâh commanded Muhammad to say / to answer / to inform his contemporaries what they inquired or disputed about. In this way we can immediately know exactly what he said and those words he uttered are secured in Al-Qur'ân for all time. We do not have to speculate / conjecture because we have his authentic sayings absolutely preserved in The Divine Book. A perfect example is where Muhammad is commanded four times to '**say**' to the unbelievers:

Chapter 6 verse 19. "**Say**: "What thing is most *weighty* in Evidence?" **Say**: "(Allâh) is witness between me (*i.e.* Muhammad) and you; This Qur'ân hath been revealed to me (*i.e.* Muhammad) by **Wâhy** (inspiration), **that I** (*i.e.* Muhammad) **may warn you and all whom IT** (*i.e.* Al-Qur'ân) **reaches**. Can ye possibly bear witness that besides Allâh there is another god?" **Say**: "Nay! I (*i.e.* Muhammad) cannot bear witness!" **Say**: "But in truth He (*i.e.* Allâh) is the one Allâh, **and I** (*i.e.* Muhammad) **truly am innocent of (your blasphemy of) joining others with Him** (*i.e.* Allâh)."

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THE BIOGRAPHY FROM AL-QUR'ÂN:

*We begin where Allâh informs mankind that Muhammad was an orphan:*

Chapter 93 verse 6. "Did He (*i.e.* Allâh) not find thee (*i.e.* Muhammad) an **orphan** and give thee (*i.e.* Muhammad) shelter (and care)?"

*Muhammad was looking for guidance and Allâh gave him guidance:*

Chapter 93 verse 7. "And He (*i.e.* Allâh) found thee (*i.e.* Muhammad) wandering, and He (*i.e.* Allâh) gave thee (*i.e.* Muhammad) **guidance**."

*The best guidance is from Allâh: The word 'say' informs us that Allâh commanded Muhammad to say the words that follow:*

Chapter 2 verse 120. "**Say: "The Guidance of Allâh that is the (only) Guidance."** "Wert thou (*i.e.* Muhammad) to follow their desires after the knowledge<sup>7</sup> which hath reached thee (*i.e.* Muhammad), then wouldst thou (*i.e.* Muhammad) find neither Protector nor helper against Allâh."

*Muhammad was in need and Allâh made him independent:*

Chapter 93 verse 8. "And He (*i.e.* Allâh) found thee (*i.e.* Muhammad) in need, and made thee (*i.e.* Muhammad) **independent**."

*With that independence he assisted and fed his companions:*

Chapter 33 verse 53. "O ye who believe! Enter not the Prophet's houses, - until leave is given you for a meal, (and then) not (so early as) to wait for its preparation: **but when ye are invited, enter; and when ye have taken your meal, disperse**, without seeking familiar talk. Such (behaviour) annoys the prophet: he (*i.e.* Muhammad) is ashamed to dismiss you, but Allâh is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allâh's Messenger, or that ye should marry his (*i.e.* Muhammad's) widows after him at any time. Truly such a thing is in Allâh's sight an enormity."

[Allâh chooses His messengers as stated in the following verses: Chapter 3 verses 33 & 34; chapter 22 verses 75; chapter 68 verse 50; chapter 3 verse 179; chapter 40 verse 15; chapter 16 verse 121; chapter 20 verse 13; chapter 19 verse 58; chapter 6 verses 83 to 90; and numerous more. Some of these verses are quoted further on].

*Muhammad did not expect he was going to be chosen as a messenger:*

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<sup>7</sup> Chapter 4 verse 166: "... Allâh bears witness that what (*i.e.* Qur'ân) He (*i.e.* Allâh) hath sent unto thee (*i.e.* Muhammad) He (*i.e.* Allâh) hath sent from HIS (*i.e.* Allâh's own) KNOWLEDGE and the malâ'ikah bear witness: but enough is Allâh for a witness." (cf: Chapter 3 verse 60; Chapter 10 verse 32; Chapter 10 verse 82; Chapter 42 verse 24)

Chapter 28 verse 86. “**And thou (i.e. Muhammad) hadst not expected that the Book (i.e. Al-Qur’ân) would be sent to thee (i.e. Muhammad) except as a MERCY from thy Rabb<sup>8</sup> (Lord): therefore lend not thou (i.e. Muhammad) support in any way to those who reject (Allâh's Message).**”

*Only after being selected as a messenger of Allâh was Revelation vouchsafed to Muhammad, and thereafter he understood what was Revelation and Imân (belief):*

Chapter 42 verse 52. “And thus have We (i.e. Allâh), by Our command, sent inspiration (aw’hay’nâ) to thee (i.e. Muhammad): **thou (i.e. Muhammad) knewest not (before) what was Wâhy (Revelation), and what was imân (faith);** but We (i.e. Allâh) have made the (Qur’ân) a light, wherewith We (i.e. Allâh) guide such of Our servants as We (i.e. Allâh) will; and verily thou (i.e. Muhammad) dost guide (mankind) to the straight Way, (i.e. Qur’ân)”-

The following verses make clear Allâh revealed Al-Qur’ân to Muhammad:

Chapter 42 verse 3. Thus doth (Allâh) send inspiration to thee (i.e. Muhammad) as (Allâh did) to those before thee, - Allâh, Exalted in power, full of Wisdom.”

Chapter 46 verse 2. “The Revelation of the Book (i.e. Al-Qur’ân) is from Allâh the Exalted in Power, full of Wisdom.”

Chapter 39 verses 1 & 2. “The Revelation of This Book is from Allâh, the Exalted in power, full of Wisdom. Verily it is We (i.e. Allâh) who have revealed the Book to thee (i.e. Muhammad) in truth: so serve Allâh, offering Him sincere devotion.”

Chapter 40 verses 2. “The Revelation of This Book is from Allâh; Exalted in Power, full of Knowledge,”-

Chapter 41 verses 2 & 3. “A Revelation from (Allah), Most Gracious, Most Merciful; - a Book, (i.e. Al-Qur’ân) whereof the verses are explained in detail; - a Qur’ân in Arabic, for people who **understand**,”-

Chapter 3 verse 144. “**Muhammad is no more than a messenger:** many were the messengers that passed away before him. If he (i.e. Muhammad) died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allâh. But Allâh (on the other hand) will swiftly reward those who (serve Allâh) with gratitude.” *(In 92 verses Allâh says Muhammad’s duty is to warn and give glad tidings)*

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<sup>8</sup> According to Ar-Râghib al-Isfahânî, it means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ Mufradât alfâz al-Qur’ân by ar-Râghib al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator. In Chapter 87 verses 1 to 3 the meaning of Rabb is explained by Allâh as follows: “**Glorify the name of thy Rabb’bikal A’la (Guardian-Lord Most High), Who hath created, and further, given order and proportion; Who (i.e. Allâh) hath ordained Laws. and granted Guidance;**”

Chapter 63 verse 1. "When the hypocrites come to thee (*i.e.* Muhammad), they say, "we bear witness that thou (*i.e.* Muhammad) art indeed the Messenger of Allâh." **Yea, Allâh knoweth that thou (*i.e.* Muhammad) art indeed His (*i.e.* Allâh's) Messenger** and Allâh beareth witness that the hypocrites are indeed liars."

Chapter 47 verse 2. "But those who believe and work deeds of righteousness, **and believe in the (Qur'ân) sent down to Muhammad - for it is the Truth from their Rabb**, - He (*i.e.* Allâh) will remove from them their ills and improve their condition."

*The commencement of Revelation:*

Chapter 73 verse 5. "Soon shall We (*i.e.* Allâh) send down to thee (*i.e.* Muhammad) a **weighty Message** (*i.e.* Al-Qur'ân)."

*The Weighty Message revealed to Muhammad:*

Chapter 6 verse 19. "Say: "What thing is most **weighty** in Evidence?" Say: "(Allâh) is witness between me (*i.e.* Muhammad) and you; This Qur'ân hath been revealed to me (*i.e.* Muhammad) by **Wâhy** (inspiration), **that I (*i.e.* Muhammad) may warn you and all whom IT (*i.e.* Al-Qur'ân) reaches**. Can ye possibly bear witness that besides Allâh there is another god?" Say: "Nay! I (*i.e.* Muhammad) cannot bear witness!" Say: "But in truth He (*i.e.* Allâh) is the one Allâh, **and I (*i.e.* Muhammad) truly am innocent of (your blasphemy of) joining others with Him (*i.e.* Allâh).**"

*This weighty message is described by Allâh as follows:*

Chapter 59 verse 21. "Had We (*i.e.* Allâh) sent down This **Qur'ân** on a mountain, verily, thou wouldst have seen it (*i.e.* the mountain) humble itself and cleave asunder for fear of Allâh. Such are the similitudes which We (*i.e.* Allâh) propound to mankind, that they may reflect."

Chapter 13 verse 31. "**If there were a Qur'ân with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!)** But, truly, the command is with Allâh in all things! Do not the believers know that, had Allâh (so) willed, He (*i.e.* Allâh) could have guided all mankind (to the right)?"

Please pay attention to these verses! Look at the power of the words. Are we so engrossed in our mundane activities that we do not even make a little attempt to study and understand this most Powerful Divine Message? Muhammad underwent tremendous hardship propagating this Message, and most Muslims claim to love him but make no effort to understand the Message!

*Allah promised that Muhammad will not forget the Revelation as IT is being Revealed:*



Chapter 87 verse 6. "By degrees shall We (*i.e.* Allâh) teach thee (*i.e.* Muhammad) to declare (the Message), so **thou (*i.e.* Muhammad) shall not forget,**"

*What was Muhammad to do with this **weighty** message?*

Chapter 74 verse 1 & 2. "O thou (*i.e.* Muhammad) wrapped up (in the mantle)! Arise and deliver thy **Warning!**"

Chapter 5 verse 67. "**O Messenger. Proclaim the (Al-Qur'ân) which hath been sent to thee (*i.e.* Muhammad) from thy Rabb. If thou (*i.e.* Muhammad) didst not (do so), thou (*i.e.* Muhammad) wouldst not have fulfilled and proclaimed His (*i.e.* Allâh's) mission.** And Allâh will defend thee (*i.e.* Muhammad) from people (who mean mischief). For Allâh guides not those who reject Faith."

Chapter 21 verse 45. "Say, **"I (*i.e.* Muhammad) do but warn you according to Revelation"** (*i.e.* Al-Qur'ân); but the deaf will not hear the call, (even) when they are warned!"

Chapter 38 verse 87. "**This (Al-Qur'ân) is no less than a Message to (all) the worlds.**"

*Muhammad says he has indeed fulfilled Allâh's command in proclaiming the Message of Al-Qur'ân:*

Chapter 21 verses 108 & 109. "Say: "What has come to me (*i.e.* Muhammad) by inspiration is that your Allâh is one Allâh. Will ye therefore bow to His will (in Islam)?" But if they turn back, say: "I (*i.e.* Muhammad) have proclaimed the Message to you all alike and in truth; but I (*i.e.* Muhammad) know not whether that which ye are promised is near or far."

*The Revelation was not revealed all at once but was revealed in parts / stages:*

Chapter 25 verse 32. "Those who reject imân say: "Why is not the Qur'ân revealed to him (*i.e.* Muhammad) all at once? Thus (IT is revealed), that We (*i.e.* Allâh) may strengthen thy (*i.e.* Muhammad's) heart thereby, and **We (*i.e.* Allâh) have rehearsed IT (*i.e.* Al-Qur'ân) to thee (*i.e.* Muhammad) in slow, well-arranged stages, gradually."**

Chapter 17 verse 106. "(IT'S) a Qur'ân which **We (*i.e.* Allâh) have divided** (into parts from time to time), in order that **thou (*i.e.* Muhammad) mightest recite<sup>9</sup> it to mankind at intervals:** We (*i.e.* Allâh) have revealed IT (*i.e.* Al-Qur'ân) by stages (*i.e.* parts)."

*On delivering the message of Revelation, how did the majority react?*

Chapter 10 verse 15. [Allâh declares] "But when Our (*i.e.* Allâh's) Clear Signs (Ayât) are rehearsed unto them (*i.e.* the people), those who rest not their hope on their meeting with Us (*i.e.* Allâh): (*the unbelievers say to Muhammad*): "Bring us a reading (other than this Qur'ân), or change this:

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<sup>9</sup> Recite: 'to repeat from memory; to read aloud; to narrate': keep in mind that Allâh had instilled Al-Qur'ân into Muhammad's mind as stated in chapter 26 verses 192 to 194. Not quoted refer to Al-Qur'ân.



*(Muhammad is commanded)* SAY: "IT IS NOT FOR ME (*i.e.* Muhammad) OF MY OWN ACCORD TO CHANGE IT (*i.e.* AL-QUR'ÂN): I (*i.e.* Muhammad) FOLLOW NAUGHT BUT WHAT IS REVEALED UNTO ME (*i.e.* Al-Qur'ân): if I (*i.e.* Muhammad) were to disobey my Rabb, I (*i.e.* Muhammad) should myself fear the penalty of a great Day (to come)."

*In the above verse, Muhammad is commanded to say: he cannot change anything, so how could it even be remotely possible for him to bring another book? So it shows there was no other book during his life time which he and his companions followed- see further on!*

*Others reacted in the following manner:*

Chapter 22 verse 72. "When Our (*i.e.* Allâh's) Clear verses (from Al-Qur'ân) are rehearsed to them, thou wilt notice **a denial on the faces** of the unbelievers! **They nearly attack with violence those who rehearse Our (*i.e.* Allâh's) signs – (ayât of Al-Qur'ân) to them...!**"

Chapter 74 verses 49 to 51. "**Then what is the matter with them that they turn away from admonition (of Al-Qur'ân)? - as if they were affrighted asses, fleeing from a lion!**"

Chapter 43 verse 78. "**Verily We (*i.e.* Allâh) have brought the Truth (Al-Hâq *i.e.* Al-Qur'ân) to you: but most of you have a hatred for Truth (Al-Qur'ân).**"

Chapter 23 verse 70. "Or do they say: "he (*i.e.* Muhammad) is possessed"? **Nay, he (*i.e.* Muhammad) has brought them the truth, but most of them hate the Truth (*i.e.* Al-Qur'ân).**"

*Consequences to Muhammad if he said anything besides al-Qur'ân: let us suppose that Muhammad invented sayings and attributed it to Allâh. Please read very carefully the consequences to him despite the fact that he was a messenger of Allâh:*

Chapter 17 verse 73 to 75. "And their (*i.e.* unbelievers) purpose was to tempt thee (*i.e.* Muhammad) away from that which We (*i.e.* Allâh) had revealed (*i.e.* Al-Qur'ân) unto thee (*i.e.* Muhammad), to substitute in Our Name (*i.e.* Allâh's name) something quite different; (in that case), behold!, they (*i.e.* the unbelievers) would certainly have made thee (*i.e.* Muhammad) (their) friend! And had We (*i.e.* Allâh) not given thee (*i.e.* Muhammad) strength, thou (*i.e.* Muhammad) wouldst nearly have inclined to them a little. **In that case We (*i.e.* Allâh) should have made thee (*i.e.* Muhammad) taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou (*i.e.* Muhammad) wouldst have found none to help thee (*i.e.* Muhammad) against Us (*i.e.* Allâh)!"**

Chapter 6 verse 15. "Say: "I (*i.e.* Muhammad) would, if I (*i.e.* Muhammad) disobeyed my Rabb, **indeed have fear of the penalty of a mighty Day.**"

*Another most severe warning to Muhammad from Allâh if he invented or deviated from his duty to deliver the Qur'ânic message only:*

Chapter 69 verses 43 to 47. “(This Qur’ân is) a Message sent down from the Rabb (*i.e.* Allâh) of the *â‘lamîn* (worlds). **And if the messenger (*i.e.* Muhammad) were to invent any sayings in Our (*i.e.* Allâh’s) name, We (*i.e.* Allâh) should certainly seize him by his (*i.e.* Muhammad) right hand, and We (*i.e.* Allâh) should certainly then CUT OFF THE ARTERY OF HIS (*i.e.* Muhammad’s) HEART;** nor could any of you withhold him (from Our wrath).”

*Examining the verses quoted above viz. Chapter 10 verse 15; Chapter 17 verse 73 to 75; Chapter 69 verses 43 to 47; Chapter 6 verse 15; Muhammad could never have deviated from the Divine Revelation in the least because the warnings are to him personally!*

*Only Al-Qur’ân was given to Muhammad and no other Book:*

Chapter 38 verse 70. “**Only This (*i.e.* Al-Qur’ân) has been revealed to me (*i.e.* Muhammad), that I (*i.e.* Muhammad) am to give warning plainly and publicly.**”

*The following verses are from Surah Yaseen: People read this surah for the dead, but look at these two verses carefully: the message is for the living not for the dead!*

Chapter 36 verses 69 & 70. “This is no less than a Message and a Qur’ân making things clear: **that IT (*i.e.* Al-Qur’ân) may give admonition to any (who are) ALIVE**, and that the charge may be proved against those who reject (Truth).”

*ALLÂH IS MUHAMMAD TEACHER:*

Chapter 27 verse 6. “As to thee (*i.e.* Muhammad), **the Qur’ân is bestowed upon thee (*i.e.* Muhammad) from the presence of One (*i.e.* Allâh) Who is Wise and All-Knowing.**”

Chapter 4 verse 166. “**But Allâh beareth witness that what HE (*i.e.* Allâh) hath sent unto thee (*i.e.* Muhammad) HE (*i.e.* Allâh) hath sent from HIS (own) knowledge, and the malâ’ikah bear witness: but enough is Allâh for a witness.**”

Chapter 4 verse 113. “[...] **FOR ALLÂH HATH SENT DOWN TO THEE (*i.e.* MUHAMMAD) THE BOOK AND WISDOM<sup>10</sup> AND TAUGHT THEE (*i.e.* MUHAMMAD) what thou (*i.e.* Muhammad) knewest not (before): and great is the Grace of Allâh unto thee (*i.e.* Muhammad).**”

Chapter 20 verse 99. “**FOR WE (*i.e.* ALLÂH) HAVE SENT THEE (*i.e.* MUHAMMAD) A MESSAGE (*i.e.* AL-QUR’ÂN) FROM OUR (*i.e.* ALLÂH’S) OWN PRESENCE.**”

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<sup>10</sup> Chapter 36 verse 2. “By the Qur’ân, full of Wisdom,”-

Chapter 40 verse 2. “The Revelation of This Book (*i.e.* Al-Qur'ân) is from Allâh, Exalted in Power, full of Knowledge,”-

**Chapter 42 verse 3. “Thus doth (Allâh) send inspiration to thee (*i.e.* Muhammad) as (Allâh did) to those before thee**

**Chapter 38 verse 67. “Say: “This (*i.e.* Al-Qur'ân) is a Message Supreme (above all),”-**

*ALLÂH COMMANDS MUHAMMAD TO FOLLOW ONLY AL-QUR'ÂN:*

Please pay attention to the *number of ways* this is stated: (there are numerous similar verses in the Divine Book)

Chapter 7 verse 3. **“FOLLOW (THOU- *i.e.* MUHAMMAD) THE REVELATION (*i.e.* AL-QUR'ÂN) GIVEN UNTO YOU (*i.e.* MUHAMMAD) FROM YOUR RABB,** and follow not, as friends or protectors, other than HIM (*i.e.* Allâh). [...]” (Please check the Arabic: it refers to Muhammad personally in this verse and not as some translators put in brackets ‘mankind’. See further on Chapter 43 verse 44 which states Al-Qur'ân must be followed by Muhammad and all his followers)

Chapter 28 verse 85. **“VERILY HE (*i.e.* ALLÂH) WHO ORDAINED (*FA-RA-DA*, MADE COMPULSORY, OBLIGATORY) THE QUR'ÂN FOR THEE (*i.e.* MUHAMMAD), will bring thee (*i.e.* Muhammad) back to the place of return (*i.e.* Makkah<sup>11</sup>)** Say: “My Rabb knows best who it is that brings true guidance, and who is in manifest error.” (*Note: Allâh has made Al-Qur'ân compulsory / obligatory / binding / mandatory / essential on Muhammad himself!*)

Chapter 33 verse 2. **“BUT FOLLOW THAT WHICH COMES TO THEE (*i.e.* MUHAMMAD) BY INSPIRATION (*i.e.* AL-QUR'ÂN) FROM THY RABB:** for Allâh is well acquainted with (all) that ye do.”

Chapter 10 verse 109. **“FOLLOW THOU (*i.e.* MUHAMMAD) THE INSPIRATION (*i.e.* AL-Qur'ân) SENT UNTO THEE (*i.e.* MUHAMMAD),** and be patient and constant, till Allâh do decide: for HE (*i.e.* Allâh): is the best to decide.”

Chapter 6 verse 106. **“FOLLOW WHAT THOU (*i.e.* MUHAMMAD) ART TAUGHT BY INSPIRATION (*i.e.* AL-QUR'ÂN) FROM THY RABB: there is no god but HE (*i.e.* Allâh), and turn aside from THOSE WHO JOIN GODS WITH ALLÂH.”**

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<sup>11</sup> Muhammad was born and lived in Makkah. Refer to chapter 6 verse 92 and chapter 42 verse 7. In Chapter 90 verse 2 says Muhammad is a Freeman of the city of Makkah.

Note: This verse implies that to accept anything besides Al-Qur'ân for a believer is as if one making a partner with Allâh which is a major sin!

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MUHAMMAD IS COMMANDED BY ALLÂH TO DECLARE THAT HE FOLLOWS ONLY AL-QUR'ÂN AND NOTHING ELSE:

Chapter 7 verse 203. "If thou (*i.e.* Muhammad) bring them not a revelation, they say: "Why hast thou (*i.e.* Muhammad) not got it together?" SAY: **"I (*i.e.* MUHAMMAD) BUT FOLLOW WHAT IS REVEALED TO ME (*i.e.* MUHAMMAD) FROM MY RABB: THIS (*i.e.* AL-QUR'ÂN) IS (NOTHING BUT) LIGHTS FROM YOUR RABB, AND GUIDANCE AND MERCY, FOR ANY WHO HAVE FAITH<sup>12</sup>."**

Chapter 12 verse 108. **"QÛL: SAY: THIS IS MY WAY (*i.e.* THE QUR'ÂNIC WAY) I (*i.e.* MUHAMMAD) CALL TO ALLÂH, WITH CERTAIN KNOWLEDGE (*i.e.* AL-QUR'ÂN ONLY) ~ I (*i.e.* MUHAMMAD) AND THOSE WHO FOLLOW ME (*i.e.* MUHAMMAD). Glory to Allâh! And never will I (*i.e.* Muhammad) join gods with Allâh<sup>13</sup>."**

Chapter 6 verse 50. "Say: "I (*i.e.* Muhammad) tell you not that with me (*i.e.* Muhammad) are the treasures of Allâh, nor do I (*i.e.* Muhammad) know what is hidden, nor do I (*i.e.* Muhammad) tell you I (*i.e.* Muhammad) am a malâ'ikah. **I (*i.e.* MUHAMMAD) BUT FOLLOW WHAT IS REVEALED (*i.e.* Al-Qur'ân) TO ME (*i.e.* MUHAMMAD).**" Say: "can the blind be held equal to the seeing? Will ye then consider not?"

Chapter 42 verse 15. "Now then, for that (reason), CALL (them to the faith), and stand steadfast as thou (*i.e.* Muhammad) art commanded, nor follow thou their vain desires; but say: **"I (*i.e.* MUHAMMAD) BELIEVE IN THE BOOK (*i.e.* AL-QUR'ÂN) WHICH ALLÂH HAS SENT DOWN;** and I (*i.e.* Muhammad) am commanded to judge justly between you. [...]"

*Take note:* In many verses Muhammad says: **'I follow only what is Revealed to me!'** The blind, deaf, dumb and mad<sup>14</sup> will not understand these clear verses!

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<sup>12</sup> The Arabic word is **imân**. Belief is a poor word to describe imân. **Imân** means to examine, understand, realise that it is the truth, and thereafter implement the laws and orders contained in the Divine Book!

<sup>13</sup> To accept another Book means that one accepts another book as guidance, and by implication one accepts another God and another religion. To substantiate this statement I quote the following three verses:

Chapter 68 verse 37 & 38. "Or have ye a Book through which ye learn- that ye shall have, through it whatever ye choose?" Chapter 49 verse 16. "Say: "What! will ye instruct Allâh about your religion? But Allâh knows all that is in the heavens and on earth: He (*i.e.* Allâh) has full knowledge of all things."

<sup>14</sup> Chapter 54 verse 47. **"Truly those in sin are the ones straying in mind, and mad (maj'nûn)."**

To re-cap: *Weightiest message, only this Qur'ân is Revealed, warn with this Qur'ân only, IT is from Allâh's knowledge, Muhammad not to invent anything in Allâh's name, cut off life vein if he does, punish Muhammad in this world and hereafter, This message is for the living and not for the dead, Allâh **commands** Muhammad to follow only Qur'ân, he says he only follows Qur'ân etc, etc: ask ourselves if it is possible that Muhammad could have deviated from the Divine Revelation in the least bit and substituted something of his own? Refer to chapter 34 verse 50 below.*

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*Muhammad was unlearned, and could only recite the message as commanded but could not write it down himself. He had scribes to write The Revelation as it was Revealed:*

Chapter 29 verse 48. "And thou (*i.e.* Muhammad) wast not (able) to **recite** a Book before This (Qur'ân came), **nor art thou (*i.e.* Muhammad) (able) to transcribe IT (*i.e.* Qur'ân) with thy right hand:** in that case, indeed, would the talkers of vanities have doubted."

*In the following verse Muhammad is referred again as unlettered, but take special note that Muhammad was foretold in the At-Taûrat thousands of years before he was actually born:*

Chapter 7 verse 157. "Those who follow the messenger, the **unlettered Prophet, whom they find mentioned in their own (scriptures), - in the At-Taûrat and the Al-Injeel;** - for he (*i.e.* Muhammad) commands them what is just and forbids them what is evil; He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light (*i.e.* Qur'ân) which is sent down with him (*i.e.* Muhammad), - it is they who will prosper."

*He had honourable scribes to write the revelation:*

"**Nûn!** We (*i.e.* Allâh) bring to **evidence the pen** and (the Qur'ân) that is being reduced to writing by the people (***wal-Qalami wa mâ yasturûn***) as a proof that by the grace of your **Rabb** you are not out of your senses". (Al-Qur'ân Chapter 68 verses 1 & 2. Translation by Dr. Kamal Omar)

"(The Qur'ânic text is being collected) in the form of noble Booklets which are honoured (and whose text is) kept pure (of contamination) (***fî-suhufim-mukarramah marfû-'atim mutahharah***) written by the hands of those who are expert in the art of writing (***bi-'aydî safaratim kirâmim-bararah***) (and who are) noble and reliable". (Al-Qur'ân Chapter 80 verses 13 to16. Translation by Dr. Kamal Omar)

*Muhammad asked his honourable scribes to read out to him after writing IT down so he could check IT was correctly written:*

“And they (non-believers) say: ‘tales of the ancients which he (*i.e.* Muhammad) **has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening**’ (*iktataba-hâ fahiya tumlâ ‘alayhi bukratanwwa ‘asilâ*) (Al-Qur’ân Chapter 25 verse 5. Translation by Dr. Kamal Omar)

“An Apostle from Allâh – reciting the Booklets kept pure (of contamination) **within which are the writings whose integrity is permanent.**” (*Suhufam – mutahharah fihâ kutubun – qayyimah*). (Al-Qur’ân Chapter 98 verses 2 & 3. Translation by Dr. Kamal Omar)

“And We (*i.e.* Allâh) **mention as evidence the Book written in straight lines on large scape parchment paper.**” (*Wa kitâbim – mastûr fî raqqim-manshûr*). (Al-Qur’ân Chapter 52 verses 2 & 3 Translation by Dr. Kamal Omar)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

“This is indeed **the Noble Qur’ân in the form of a well guarded Book** (*Fî kitâbim mak-nûn*). None shall grasp IT (*i.e.* Al-Qur’ân) except those who are clean (in their thoughts, away from preconceived notions). (Al-Qur’ân Chapter 56 verses 77 to 79 Translation by Dr. Kamal Omar)

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Proclaim that your Sustainer is the bestower of greatness; **He (*i.e.* Allâh) Who taught the use of pen; taught human beings that which they knew not.**” (Al-Qur’ân Chapter 96 verses 3 to 5. Translation by Abdul Wadud)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

“**We (*i.e.* Allâh) bring into evidence the pen and that which they write.**” (Al-Qur’ân Chapter 68 verse 1. Translation by Abdul Wadud)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

“O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time, **reduce them to writing.**” (Al-Qur’ân Chapter 2 verse 282. Translation by Abdul Wadud)

وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ

“**Disdain not to reduce in writing** (your contract) for a specific period, whether it be small or big.” (Al-Qur’ân Chapter 2 verse 282. Translation by Abdul Wadud)

Referring to the above verses, Wadud states: “It can readily be inferred from the above that when it is not allowed to leave in doubt the matters related to ordinary mutual transactions, how could the

writing of the Qur'ân, the final message for the guidance of mankind, be ignored. That is why the first revelation that came to Muhammad (Allâh is pleased with him) impressed upon him the importance of reducing the verbal message into writing.” (‘Conspiracies against the Qur'ân’ p. 94.)

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**SAHABÂHS:** (*Muhammad's companions*)

*Allâh has praised the Muhajirs and Ansars as true believers, as they followed only al-Qur'ân, and sacrificed their lives and property and were given the good news of Jannah while still on this earth:*

Chapter 9 verse 100. “The vanguard (of Islam) - the first (*i.e.* Muhajirs) of those who forsook (their homes) and of those who gave them aid (*i.e.* Ansars), and (also) those who follow them in (all) good deeds, - **WELL PLEASED IS ALLÂH WITH THEM** (*i.e.* Muhajirs and Ansars), **AS ARE THEY** (*i.e.* Muhajirs and Ansars) **WITH HIM** (*i.e.* Allâh): for them (*i.e.* Muhajirs and Ansars) hath **He** (*i.e.* Allâh) **prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme felicity.**”

Chapter 33 verse 23. “Among the believers are men (*i.e.* Muhajirs and Ansars) who have been true to their Covenant with Allâh. Of them some have **completed their vow** (to the extreme, by laying down their lives), and others (still) wait: but they have never changed (their determination) in the least.”

*Those who believed after the Muhajirs and Ansars pray:*

Chapter 59 verse 9 & 10. “But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, - they are the ones that achieve prosperity. **And those who came after them say: “Our Rabb! Forgive us, and our brethren (*i.e.* Muhajirs and Ansars) who came before us into the faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed.** Our Rabb! Thou art indeed full of kindness, Most Merciful.”

*Allâh had opened their hearts to the truth and they were the helpers of Muhammad with their lives and possessions:*

Chapter 8 verses 62 & 63. “Should they (*i.e.* unbelievers) intend to deceive thee (*i.e.* Muhammad), - verily Allâh sufficeth thee (*i.e.* Muhammad): He (*i.e.* Allâh) it is that hath strengthened thee (*i.e.* Muhammad) with His (*i.e.* Allâh's) aid and with (the company of) the Believers; (*i.e.* Muhajirs and Ansars) and (moreover) **He** (*i.e.* Allâh) **hath put affection between their hearts (*i.e.* Muhajirs and Ansars): not if thou (*i.e.* Muhammad) hadst spent all that is in the earth, couldst thou (*i.e.***



**Muhammad) have produced that affection**, but Allâh hath done it: for He (*i.e.* Allâh) is Exalted in Might, Wise.”

Chapter 8 verse 74. “And those (*i.e.* Muhammad’s first companions) who believed and fled (*i.e.* Muhajirs) and struggled hard in Allâh’s way, and those (*i.e.* his companions of Madînah) who gave shelter and helped, (*i.e.* Ansars) **these are the believers truly**. For them is forgiveness and an honourable provision.”

*The believers specifically mentioned by Allâh in the above verses are the Muhajirs and Ansars. There was no other book in existence during the time of Muhammad that they followed. In chapter 4 verse 115 Allâh says explicitly that if anyone follows a path other than what they (i.e. Muhajirs and Ansars) followed they will go to hell!*

Chapter 4 verse 115. [Allâh declares] “..... and follows **a path other than that becoming to men of Faith** (*i.e.* Muhajirs and Ansars), We (*i.e.* Allâh) shall leave him in the path he has chosen, and **land him in hell**: what an evil refuge!”

Chapter 48 verse 18. “**Allâh’s good pleasure was on the believers (i.e. sahabâhs) when they swore fealty to thee (i.e. Muhammad) under the tree**: He (*i.e.* Allâh) knew what was in their hearts, and He (*i.e.* Allâh) sent down tranquillity to them; and He (*i.e.* Allâh) rewarded them (*i.e.* sahabâhs) with a speedy victory;”

*Allâh promised to safe-guard the Divine Revelation for all time:*

Chapter 15 verse 9. “We (*i.e.* Allâh) have without doubt sent down the Message (*i.e.* Al-Qur’ân); and We (*i.e.* Allâh) will assuredly guard IT (*i.e.* Al-Qur’ân) (from corruption).”

*The coming of Muhammad (and his sahabâhs) was foretold thousands of years before Muhammad was actually born in the At-Taûrat and Al-Injeel:*

Chapter 48 verse 29. “**Muhammad is the messenger of Allâh**. And those (*i.e.* sahabâhs) who are with him (*i.e.* Muhammad) are strong against unbelievers, (but) **compassionate**<sup>15</sup> amongst each other. Thou wilt see them (*i.e.* sahabâhs) bow and prostrate themselves (in prayer), seeking Grace from Allâh and (His) good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the At-Taûrat; and their similitude in the Injeel is like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the

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<sup>15</sup> The whole idea that the sahabâhs fought amongst themselves after Muhammad died is a fabrication by the enemies of Islam. Refer to chapter 9 verse 100 and chapter 8 verses 62 & 63; chapter 59 verses 9 & 10 which refutes this lies.

sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allâh has promised those among them who believe and do righteous deeds forgiveness, and a great reward.”

Chapter 7 verse 157. **“Those who follow the messenger, the unlettered Prophet (*i.e.* Muhammad), whom they find mentioned in their own (scriptures), - in the At-Taûrat and the Al-Injeel; - ...”**

#### *ACCUSATIONS:*

One finds many different accusations levelled against the Prophet which are all mentioned in the Qur'ân **except** that of the Qur'ân not being in a BOOK FORM! The Qur'ân has scores of verses that say ‘This is a Book’ and not even once was a counter challenge made on this statement! This is also proof that the Qur'ân was compiled into a Book (albeit not bound in the manner we know) during the lifetime of the Prophet which the unbelievers were well aware of, otherwise they would have definitely levelled that as being false. All their accusations against the Prophet are refuted in the Qur'ân:

The following accusations were levelled against Muhammad when he delivered the Message, and the responses given by Allâh:

#### *The Prophet was possessed:*

Chapter 7 verse 184. “Do they not reflect? Their companion (Muhammad) is not seized with madness: he is but a perspicuous warner.”

Chapter 52 verse 29. “Therefore proclaim thou (*i.e.* Muhammad) the praises (of thy Rabb): for by the Grace of thy Rabb, thou (*i.e.* Muhammad) art no (vulgar) soothsayer, nor art thou (*i.e.* Muhammad) one possessed.”

Chapter 68 verses 1 to 5. “Nun. By the Pen and the (Record) which (men) write, - thou (*i.e.* Muhammad) are not by the Grace of thy Rabb, mad or possessed. Nay, verily for thee (*i.e.* Muhammad) is a Reward unfailing: and thou (*i.e.* Muhammad) (standest) on an exalted standard of character. Soon wilt thou (*i.e.* Muhammad) see and they will see, [...]”

#### *The unbelievers said he was a Magician and Al-Qur'ân was Falsehood and magic:*

Chapter 34 verse 43. “When Our (*i.e.* Allâh's) Clear Signs (*messages-ayât*) are rehearsed to them, they say: “This is only a man who wishes to hinder you from the (worship) which your fathers practised.” And they say, “This is only a falsehood invented!” and the unbelievers say of the Truth when it comes to them, “This is nothing but evident magic<sup>16</sup>!”

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<sup>16</sup> Accusations of ‘magic’ and were levelled also at Îsâ (Chapter 5 verse 110) and Mûsâ (Chapter 20 verse 61-63; Chapter 20 verse 71)

*They called him a Forger:*

Chapter 16 verse 101. “When We (*i.e.* Allâh) substitute one revelation for another, - and Allâh knows best what He (*i.e.* Allâh) reveals (in stages), - they (unbelievers) say: “thou (*i.e.* Muhammad) art but a forger<sup>17</sup>”: but most of them understand not.”

Chapter 32 verse 3. “Or do they say, “He (*i.e.* Muhammad) has forged it?” Nay, it is the Truth from thy Rabb that thou (*i.e.* Muhammad) mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.”

Chapter 25 verse 4. “But the unbelievers say: “Naught is this but a lie which he (Muhammad) has forged, and others have helped him at it.” In truth it is they who have put forward an iniquity and a falsehood.”

Chapter 25 verse 5. “And they (non-believers) say: ‘tales of the ancients which he (Muhammad) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening’ (*iktataba-hâ fahiya tumlâ ‘alayhi bukratanwwa ‘asîlâ*)

*They claimed he was being misled and spoke of his own desire:*

Chapter 53 verses 2 to 4. “Your companion, (*i.e.* Muhammad) is neither astray nor being misled. Nor does he (*i.e.* Muhammad) say (aught) of (his own) desire. It is no less than **wâhy** (inspiration) sent down to him (*i.e.* Muhammad by Allâh):” (*Note: The Arabic word in this verse is wâhy which refers to Al-Qur’ân, and not to anything else*) (cf: Chapter 29 verses 47 to 49; Chapter 42 verse 52)

*They called him Imposter:*

Chapter 38 verse 86. “Say: “No reward do I (*i.e.* Muhammad) ask of you for this (*i.e.* Qur’ânic message), **nor am I (*i.e.* Muhammad) an imposter.**”

*They called him soothsayer:*

Chapter 52 verse 29. “Therefore proclaim thou (*i.e.* Muhammad) the praises (of thy Rabb): for by the Grace of thy Rabb, **thou (*i.e.* Muhammad) art no (vulgar) soothsayer, nor art thou (*i.e.* Muhammad) one possessed.**”

*They called him a poet:*

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<sup>17</sup> Chapter 11 verse 13. “Or they say, “he (*i.e.* Muhammad) forged IT,” say, “Bring ye then ten suras forged, like unto IT, and call (to your aid) whomsoever ye can, other than Allâh.- if ye speak the truth!”

Chapter 52 verses 30 & 31. “Or do they say: - “a poet! we await for him (*i.e.* Muhammad) some calamity (hatched) by time!” Say thou: “Await you! - I (*i.e.* Muhammad) too will wait along with you!”

*They said he was a Fabricator:*

Chapter 52 verses 33 & 34. “Or do they say, “He (*i.e.* Muhammad) fabricated the (Message)”? Nay, they have no faith! **Let them then produce a RECITAL<sup>18</sup> like unto it, - if (it be) they speak the truth!**”

*Unbelievers accused the Prophet of being taught by someone else:*

Chapter 16 verses 103 & 104. “We (*i.e.* Allâh) know indeed that they say: “It is a man that teaches him.” The tongue of him they wickedly point to is notably foreign, while **this is Arabic, pure and clear**. Those who believe not in the ayât of Allâh, - Allâh will not guide them, and theirs will be a grievous Penalty.”

*Unbelievers alleged that Qur'ân is Satan's word:*

Chapter 81 verse 25. “Nor is IT (*i.e.* Al-Qur'ân) the word of Shaytân (Satan) the accursed.”

Chapter 35 verse 6. “Verily Shaytân (Satan) is an enemy to you; so treat him as an enemy: he (*i.e.* Shaytân) only invites his adherents that they may become companions of the Blazing Fire.”

Chapter 16 verse 98. “When thou dost read the Qur'ân, seek Allâh's protection Shaytân (Satan) the rejected one.”

Chapter 58 verse 19. “[...] truly, it is the party of Shaytân that will perish!”

Chapter 6 verse 142. “[...] and follow not the footsteps of Shaytân (Satan): for he is to you and avowed enemy.”

*How did Muhammad feel about those accusations?*

Chapter 6 verse 33. “We (*i.e.* Allâh) know indeed **the grief which their words do cause thee** (*i.e.* Muhammad): it is not thee (*i.e.* Muhammad) they reject: it is the ayât (messages) of Allâh, which the wicked condemn.”

Chapter 18 verse 6. “Thou (*i.e.* Muhammad) wouldst only, perchance, FRET THYSELF (*i.e.* Muhammad) TO DEATH after them, in grief, IF THEY BELIEVE NOT IN THIS HADÎTH (message of Al-Qur'ân).” (Check the original Arabic for hadîth in Chapter 18 verse 6)

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<sup>18</sup> Recite: ‘to repeat from memory; to read aloud; to narrate’: keep in mind that Allâh had instilled Al-Qur'ân into Muhammad's mind as stated in chapter 26 verses 192 to 194. Not quoted : kindly refer to Al-Qur'ân.

**Falsification Test:**

*Al-Qur'ân is the only book that has a falsification test to prove IT'S divine nature. The test is there from the time of its revelation 1400 years ago, and stands till today.*

Chapter 4 verse 82. "DO THEY NOT CONSIDER THE QUR'ÂN (with care)? HAD IT (*i.e.* Al-Qur'ân) BEEN FROM OTHER THAN ALLÂH THEY WOULD SURELY HAVE FOUND THEREIN MUCH DISCREPANCY." (Inconsistency; incongruity; contradiction)

*The unbelievers demanded Muhammad to do the following for them to accept him as a true messenger of Allâh:*

Chapter 17 verse 90 to 93. "They (*i.e.* the unbelievers) say: we shall not believe in thee (*i.e.* Muhammad), until thou cause a spring to gush forth for us from the earth, or (until) thou have a Garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water; "or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allâh and the malâ'ikah before (us) face to face: or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a Book that we could read."

*Allâh commands Muhammad to say he is a human being and cannot do what anything of what they demand:*

Chapter 17 verse 93. "Say: "Glory to my Rabb! Am I (*i.e.* Muhammad) anything but a man, - a messenger?"

Chapter 18 verse 110. "Say: "I (*i.e.* Muhammad) am but a man like yourselves, (but) the Revelation has come to me that your Allâh is one Allâh. **Whoever expects to his Rabb let him work righteousness, and in the worship of His Rabb, admit no one as a partner.**"

*Allâh answered all the above slander and allegations against Muhammad in His Book. If anyone still has any doubts about the authenticity about the Revelation then the following challenges are there for them even today to disprove the Qur'ân:*

Chapter 17 verse 88. "Say: "If the whole of mankind and Jinns were to gather together to produce the like of this QUR'ÂN, they could never produce the like thereof, even if they backed up each other with help and support."

Chapter 2 verse 23 & 24. "And if ye are in doubt as to what We (*i.e.* Allâh) have revealed from time to time to Our servant (*i.e.* Muhammad), THEN PRODUCE A SURA LIKE THEREUNTO; and call your witnesses or helpers (if there are any) besides Allâh, if your (doubts) are true." "But if ye

**cannot- and of a surety ye cannot-** then fear the Fire whose fuel is men and stones, - which is prepared for those who reject Faith.”

Chapter 10 verse 37. “THIS QUR'ÂN IS NOT SUCH AS CAN BE PRODUCED BY OTHER THAN ALLÂH. On the contrary it is a confirmation of (revelations) that went before IT (*i.e.* Qur'ân), and a fuller explanation of the Book - wherein there is no doubt - from the Rabb of the worlds.”

Chapter 10 verse 32. “Such is Allâh, your real Cherisher and Sustainer: APART FROM TRUTH (*i.e.* Al-Qur'ân) **WHAT** (remains) **BUT ERROR?** How then are ye turned away?”

Chapter 10 verse 82. “AND ALLÂH BY HIS (*i.e.* Allâh's) **WORDS** (*i.e.* Al-Qur'ân) **DOTH PROVE AND ESTABLISH HIS** (*i.e.* Allâh's) TRUTH, however much the sinners may hate it!”

Chapter 42 verse 24. “What! Do they say “he (*i.e.* Muhammad) has forged a falsehood against Allâh?” But if Allâh willed, He (*i.e.* Allâh) could seal up thy (*i.e.* Muhammad's) heart, and Allâh blots out vanity, and **PROVES THE TRUTH BY HIS WORDS** (*i.e.* Qur'ân). For He (*i.e.* Allâh) knows well the secrets of all hearts.”

Chapter 11 verse 13. “Or they say, “he (*i.e.* Muhammad) forged IT (*i.e.* Al-Qur'ân),” say, “**Bring ye then ten suras forged, like unto IT** (*i.e.* Al-Qur'ân), and call (to your aid) whomsoever ye can, other than Allâh. - if ye speak the truth!”

Chapter 10 verse 38. “Or do they say, “He (*i.e.* Muhammad) forged it”? **Say: “Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allâh,** if it be ye speak the truth!”

*The reason nobody can produce a Book like Al-Qur'ân is that the Words are Divine and not that of human beings:*

Chapter 74 verses 18 to 28. “For he (*i.e.* the unbelievers) thought and he plotted; - and woe to him! How he plotted! - yea, woe to him; how he plotted!- then he looked round; then he frowned and he scowled; then he turned back and was haughty; then said he: “This is nothing but magic, derived from of old; “ This is nothing but the word of a mortal!” Soon will I (*i.e.* Allâh) cast him into Hell-Fire! And what will explain to thee what Hell-Fire is? Naught doth it (*i.e.* Hell-Fire) permit to endure, and naught doth it leave alone!”-

*Regarding the above verse: Bear in mind that the Qur'ânic Arabic is not a spoken language. It is Divine and that is why Allâh says Study IT to understand IT. Refer to chapter 2 verse 121.*

*When the unbelievers asked for a miracle:*

Chapter 29 verse 50. “They say: “Why are not signs sent down to him (*i.e.* Muhammad) from his Rabb?” Say: “The Signs are indeed with Allâh, and I (*i.e.* Muhammad) am indeed a Clear Warner.”

*Allâh replies with the following:*

Chapter 29 verse 51. **“And is IT (i.e. Al-Qur’ân) not enough for them that We (i.e. Allâh) have sent down to thee (i.e. Muhammad) the Book (i.e. Al-Qur’ân) which is rehearsed to them? Verily, in IT (i.e. Al-Qur’ân) is Mercy and a Reminder to those who believe.”**

Chapter 20 verse 133. “They say: “Why does he (i.e. Muhammad) not bring us a Sign from his Rabb?” Has not a Clear Sign come to them of all that was in the former Books of revelation<sup>19</sup>?”

*In other words, what miracle do you want? **Al-Qur’ân is the only miracle!** This Book contains all the previous Books that was Revealed to the previous messengers, and the information in this Book (i.e. Al-Qur’ân) is such that no human being can produce such a Book. In our time, more than 1400 years after the Revelation many scientific discoveries have proved many verses to be true, and there are many scientific verses still to be discovered: example: chapter 42 verse 29 which informs us that Allâh has scattered life throughout the universe which future generations will be able to prove as the following verse states:*

Chapter 38 verse 88. “And ye shall certainly know the Truth of IT (i.e. Al-Qur’ân) (all) after a while.”<sup>20</sup>

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*In a counter challenge Allâh says:*

Chapter 52 verse 41. “Or that the unseen in it their hands and they write it down?”

*In other words Muhammad was having the Qur’ân written down with the unknown information as stated in Chapter 25 verse 5; Chapter 80 verses 13 to 16; Chapter 75 verses 16 to 19; Chapter 98 verses 2 & 3; so the unbelievers were challenged to write a Book (Chapter 52 verse 41) and prove that what they wrote down would also come to pass! They never did because they could not!*

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*Muhammad was forced into exile from Makkah because of carrying out his duty to warn and give glad tidings as ordered 92 times in Al-Qur’ân: references given further on:*

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<sup>19</sup> Refer to: chapter 10 verse 47; chapter 30 verse 47; chapter 4 verse 44; chapter 4 verse 51- not quoted

<sup>20</sup> The Qur’ân has numerous ayât with information that was unknown at the time of IT’S revelation. Pharaoh’s body will be preserved - Chapter 10 verse 92; Embryology - Chapter 23 verses 12 to 14; Seas meet but do not mix - Chapter 55 verses 19 & 20 & Chapter 25 verse 53; chapter 36 verse 36 that what the earth produces is in pairs, and on Astronomy, Geology, Atmosphere etc, etc). Gary Miller mentions a few of them. See further on.



Chapter 9 verse 13. "Will ye not fight people who violated their oaths, **plotted to expel the Messenger** (*i.e.* Muhammad), and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allâh whom ye should more justly fear, if ye believe!"

Chapter 47 verse 13. "And how many cities, with more power than thy (*i.e.* Muhammad's) City which has driven thee (*i.e.* Muhammad) out, have We (*i.e.* Allâh) destroyed (for their sins)? And there was none to aid them."

Chapter 8 verse 30. "Remember how the unbelievers plotted against thee (*i.e.* Muhammad), to keep thee (*i.e.* Muhammad) in bonds, or slay thee (*i.e.* Muhammad), or get thee (*i.e.* Muhammad) out (of thy home). They plot and plan, and Allâh too plans; but the best of planners is Allâh."

*Muhajirs (Sahabâhs) were also expelled:*

Chapter 59 verse 8. "(some part is due) **to the indigent Muhajirs, those who were expelled** from their homes and their property, while seeking Grace from Allâh and (His) good pleasure, and aiding Allâh and His Messenger, such are indeed the sincere ones:"-

Chapter 60 verse 1. "O ye who believe! take not My (*i.e.* Allâh's) enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the truth that has come to you, and have (on the contrary) **driven out the prophet (*i.e.* Muhammad) and yourselves (from your homes)**, (simply) because ye believe in Allâh your Rabb!"

*Muhammad and one companion hid in a cave for safety on way to Madînah:*

Chapter 9 verse 40. "If ye help not (your leader), (it is no matter): for Allâh did indeed help him (*i.e.* Muhammad), when the unbelievers drove him (*i.e.* Muhammad) out: **he (*i.e.* Muhammad) had no more than one companion; they two were in the cave, and he (*i.e.* Muhammad) said to his companion, "Have no fear, for Allâh is with us":** then Allâh sent down His (*i.e.* Allâh's) peace upon him, and strengthened him (*i.e.* Muhammad) with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the word of Allâh is Exalted to the heights: for Allâh is Exalted In Might, wise."

*At the time Muhammad was expelled from Makkah, Allâh informed him in a vision that he will return to Makkah which promise was duly fulfilled:*

Chapter 28 verse 85. "Verily He (*i.e.* Allâh) who ordained the Qur'an for thee (*i.e.* Muhammad), **will bring thee (*i.e.* Muhammad) back to the place of return.**"

Chapter 48 verse 27. **“Truly did Allâh fulfill the vision for His Messenger.** Ye shall enter the sacred Mosque, if Allâh wills, with minds secure, heads shaved, hair cut short, and without fear. For He (*i.e.* Allâh) knew what ye knew not, and He (*i.e.* Allâh) granted, besides this, a speedy victory.”

*Yatrib's name changed to Madînah when Muhammad took refuge there:*

Chapter 9 verse 120. “It was not fitting for the people of **Madînah** and the Bedouin Arabs of the neighborhoods, to refuse to follow Allâh's Messenger, nor to prefer their own lives to his (*i.e.* Muhammad's life): ...” (Yatrib mentioned in chapter 33 verse 13)

*Muhammad ordered to pray in the first masjid his companions built, which was built on piety and he was ordered not to stand and pray in the masjid the hypocrites built:*

Chapter 9 verse 108. **“Never stand thou (*i.e.* Muhammad) forth therein (*i.e.* the mosque the hypocrites built). There is a Mosque whose foundation was laid from the first Day on piety; it is more worthy of the standing forth (for prayer) therein.** In it are men who love to be purified; and Allâh loveth those who make themselves pure.”

*Allâh taught Muhammad how to perform salât:*

The Institution of Salât was established by all the prophets of Islam and is nothing new- refer Chapter 41 verse 43 and Chapter 21 verse 25 and the verses below pertaining to Salât of the Prophets, Maryam, and of Îsâ

Chapter 2 verse 239. “If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, **celebrate Allâh's praises in the manner He (*i.e.* Allâh) has taught you, which ye knew not (before).**”

Chapter 20 verse 132: **“Enjoin<sup>21</sup> prayer on thy people (O Muhammad), and be constant<sup>22</sup> therein. We (*i.e.* Allâh) ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the hereafter is for righteousness.”**

(i) Prophet **Ibrâhîm** about his salât in verses: Chapter 22 verse 78; Chapter 2 verse 125; Chapter 14 verses 35 & 36; Chapter 21 verse 73; Chapter 14 verse 37; Chapter 14 verse 40: (ii) **Mûsâ** in Chapter 10 verse 87; (iii) **Îsâ** in Chapter 19 verse 31; (iv) **Maryam** in Chapter 3 verse 43; (v) Prophet **Ismail** Chapter 19 verse 54; (vi) **Muhammad** Chapter 26 verses 217 to 220; direction to face when performing salât, Chapter 2 verse 142 to 145; & 150; wudhû before salât, Chapter 5 verse

<sup>21</sup> : Enjoin: To direct, require, command, or admonish. to prescribe (a course of action) with authority or emphasis: to direct or order to do something:-

<sup>22</sup> : Constant: Not changing or varying; uniform; regular; invariable: Continuing without pause or let up: marked by firm steadfast resolution or faithfulness : exhibiting constancy of mind or attachment

6; call to salât (Azaan) Chapter 5 verse 58; be attentive in salât Chapter 4 verse 43; establishing regular Salât in multiple, multiple ayât including Chapter 20 verse 132; Chapter 7 verse 170; Chapter 6 verse 72; Chapter 2 verse 125; Chapter 4 verse 103; shortening of salât Chapter 4 verse 101; and many other related ayât on salât!

*Previous messengers also performed salât:*

Chapter 3 verse 39. "While he (**Zakaria**) was standing in **prayer** in the chamber, the malâ'ikah (angels) called unto him: Allâh doth give thee glad tidings of Yahyâ, who cometh to confirm the word of Allâh, and would be a leader, abstinent, and a prophet – of the company of the righteous."

Chapter 5 verse 13. "Allâh did afore-time take a covenant<sup>23</sup> from the descendants of Isrâeel and We (*i.e.* Allâh) raised up among them twelve chieftains, and Allâh said: I am with you if ye establish<sup>24</sup> **regular prayers**, pay up the Zakât, believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,....."

Chapter 14 verse 40. "O my **Rabb**<sup>25</sup> make me (**Ibrâhîm**) one who establishes regular prayer, and also among my offspring – O our **Rabb**, and accept Thou my prayer."

Chapter 19 verse 31: "And He hath made me (**Îsâ**) blessed wheresoever I be, and hath enjoined on me regular prayer and Zakât as long as I live."

Chapter 19 verse 55. "He (**Ismâ'îl**) used to enjoin on his followers regular prayer and Zakât and he was most acceptable in the sight of his **Rabb**."

Chapter 20 verse 14. "Verily I am Allâh, there is no God but I: so serve thou Me (*i.e.* Allâh) only, and establish (keep up) (O Mûsâ) regular prayers for celebrating my praise."

*Shorten salât when traveling:*

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<sup>23</sup>: **Covenant**: n. a mutual agreement, an **engagement entered into between God and a person** or a people- a dispensation, testament, to agree to, to stipulate

<sup>24</sup>: **Establish**- to found, institute, build, or bring into being on a firm or stable basis: to institute (as a law) permanently by enactment or agreement. Settle, to make firm or stable; set up, organize. Synonyms: authorize, base, build, constitute, create ... verb: assign responsibility; decide.

<sup>25</sup> According to ar-Râghib al-Isfahânî who reveals the following in his Mufradât alfâz al-Qur'ân: That is, '**the word Rabb originally means, to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.**' Please note that the word has different meanings when it does not refer to the Creator. Refer to al-Qur'ân Chapter 87: verses 1 to 3. The word 'Lord' does an injustice to the real meaning of Rabb! The attribute of Allâh, Rabb is the most used in the Qur'ân after the proper name, Allâh!

Chapter 4 verse 101. "When ye travel through the earth, there is no blame on you if ye **shorten your prayers**, for fear the unbelievers may attack you: for the unbelievers are unto you open enemies."

*Muhammad led the salât (twice) for two separate groups:*

Chapter 4 verse 102. "When thou (*i.e.* Muhammad) art with them, and **standest to lead them in prayer, let one party of them stand up (in prayer) with thee (*i.e.* Muhammad)**, taking their arms with them: when they finish their prostrations, let them take their position in the rear. **And let the other party come up which hath not yet prayed - and let them pray with thee (*i.e.* Muhammad)**, taking all precaution, and bearing arms: the unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves, for the unbelievers Allâh hath prepared a humiliating punishment."

*Allâh observed Muhammad praying: if he had prayed incorrectly he would surely have been corrected; but we do not find any verse correcting how he prayed*

Chapter 26 verse 217 to 220. "And put thy (*i.e.* Muhammad's) trust on the Exalted in Might, the Merciful, - who seeth thee (*i.e.* Muhammad) standing forth (in prayer), and thy (*i.e.* Muhammad) **movements** among those who prostrate themselves, for it is He (*i.e.* Allâh) who heareth and knoweth all things."

*Read salât aloud: This clear command is ignored all over the world when performing the salât of Zuhr, Asr and the third rakat of Magrib and the last two rakat of Eisha!*

Chapter 17 verse 110. "Say: "Call upon Allâh, or call upon Rahmaan: by whatever name ye call upon Him (*i.e.* Allâh), (it is well): for to Him (*i.e.* Allâh) belong the Most Beautiful Names. **Neither speak thy salât aloud, nor speak it in a low tone, but seek a Middle course between.**"

*The mode in which Muhammad must read the Qur'ân:*

Chapter 73 verse 4. "**And Recite<sup>26</sup> the Qur'ân in slow, measured rhythmic tones.**"

*Muhammad not to tire himself when praying at night:*

Chapter 73 verse 20. "Thy Rabb doth know that thou (*i.e.* Muhammad) standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee (*i.e.* Muhammad). But Allâh doth appoint night and day in due measure He (*i.e.* Allâh) knoweth that ye are unable to keep count thereof. So He (*i.e.* Allâh) hath turned to you (in Mercy): read ye

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<sup>26</sup> Recite: 'to repeat from memory; to read aloud; to narrate': keep in mind that Allâh had instilled Al-Qur'ân into Muhammad's mind as stated in chapter 26 verses 192 to 194. Not quoted: refer to Al-Qur'ân.

therefore, of the Qur'ân as much as may be easy for you. He (*i.e.* Allâh) knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allâh's bounty; yet others fighting in Allâh's Cause, **read ye, therefore, as much of the Qur'ân as may be easy (for you);** and **establish regular prayer and give regular charity;** and loan to Allâh a beautiful loan. And whatever good ye send forth for your souls ye shall find it in Allâh's Presence, - yea, better and greater, in reward and seek ye the Grace of Allâh. For Allâh is Oft-forgiving, Most Merciful."

*Allâh Guided Muhammad and all the messengers:*

Chapter 6 verse 161. "Say: Verily, my Rabb hath guided me (*i.e.* Muhammad) to a way that is straight, - A DEEN OF RIGHT, - THE PATH (trod) BY IBRÂHÎM the true in imân (faith), and he (*i.e.* Ibrâhîm) (certainly) joined not gods with Allâh." (cf: Chapter 3 verse 90; Chapter 6 verse 90) (Same Dîn was given to all the messengers; refer to chapter 42 verse 13)

*Muhammad could not guide anyone even if he loved them: Only Allâh Guides Those Who Truly Seek Guidance:*

Chapter 2 verse 272. "IT IS NOT REQUIRED OF THEE (*i.e.* Muhammad) TO SET THEM ON THE RIGHT PATH, but Allâh sets on the right path whom He (*i.e.* Allâh) pleaseth. [...]"

Chapter 28 verse 56. "It is true thou (*i.e.* Muhammad) wilt not be able to guide every one whom thou (*i.e.* Muhammad) lovest; but Allâh guides those whom He (*i.e.* Allâh) will and He (*i.e.* Allâh) knows best those who receive guidance." (cf: Chapter 58 verse 22)

Chapter 19 verse 76. AND ALLÂH DOTH ADVANCE IN GUIDANCE THOSE WHO SEEK GUIDANCE: [...]" (cf: Chapter 58 verse 22)

Chapter 17 verse 97. "IT IS ONE WHOM ALLÂH GUIDES, THAT IS ON TRUE GUIDANCE; but one whom He (*i.e.* Allâh) leaves astray - for such wilt thou find no Protector besides Him (*i.e.* Allâh). On the Day of Judgement We (*i.e.* Allâh) shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We (*i.e.* Allâh) shall increase from them the fierceness of the Fire."

Chapter 6 verse 71. "Say: "Shall we indeed call on others besides Allâh, - things that can do us neither good nor harm, - and turn on our heels after receiving guidance from Allâh. - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, 'come to us', (vainly) guiding him to the path. **Say: "(Allâh's)'s guidance is the (only) guidance,** and we have been directed to submit ourselves to the Rabb of the worlds;"-

*Muhammad could not force anyone to believe the Divine Revelation;*

Chapter 10 verse 99. "If it had been thy Rabb's will, they would all have believed, - all who are on earth! Wilt thou (*i.e.* Muhammad) then compel mankind, against their will, to believe!"

Chapter 12 verse 103. "Yet no imân (faith) will the greater part of mankind have, however ardently thou (*i.e.* Muhammad) dost desire it."

Chapter 43 verse 40. "Canst thou (*i.e.* Muhammad) then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?"

*Muhammad can never be in charge of anyone:*

Chapter 6 verse 66. "But thy people reject This (**Qur'ân**), though IT (*i.e.* Al-Qur'ân) is the Truth. Say: "Not mine (*i.e.* Muhammad's) is the responsibility for arranging your affairs;"

Chapter 42 verse 48. "If then they turn away, WE (*i.e.* Allâh) HAVE NOT SENT THEE (*i.e.* MUHAMMAD) AS A GUARD OVER THEM..."

*Every person responsible for own actions and deeds;*

Chapter 41 verse 46. "Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Rabb ever unjust (in the least) to His servants."

Chapter 53 verse 39. "That man can have nothing but what he strives for;"

Chapter 16 verse 111. "One day every soul will come up struggling for itself, every soul will be recompensed (fully) for all its actions, and none will be unjustly with."

Chapter 4 verse 111. "And if any one earns sin, he earns it against his own soul: for Allâh is full of knowledge and wisdom."

Chapter 88 verses 21 & 22. "Therefore do thou (*i.e.* Muhammad) give admonition, for thou (*i.e.* Muhammad) art one to admonish. Thou (*i.e.* Muhammad) art not one to manage (men's) affairs."

Chapter 24 verse 54. "Say: "Obey Allâh, and obey the Messenger. But if ye turn away, he (*i.e.* Muhammad) is only responsible for the duty placed on him (*i.e.* Muhammad) and ye for that placed on you. If ye obey him (*i.e.* Muhammad), ye shall be on right guidance; **the Messenger's duty is only to preach the Clear (Message).**"

Chapter 17 verse 54. "It is your Rabb that knoweth you best: if He (*i.e.* Allâh) pleases, He (*i.e.* Allâh) granteth you Mercy, or if He (*i.e.* Allâh) please, punishment: **We (*i.e.* Allâh) have not sent thee (*i.e.* Muhammad) to be a disposer of their affairs for them.**"

Chapter 10 verse 108. "Say: "O ye people! Now Truth (*i.e.* Al-Qur'ân) hath reached you from your Rabb! Those who receive guidance, do so for the good of their own selves; those who stray, do so to

their own loss: **and I (i.e. Muhammad) am not (set) over you to arrange your affairs.**" (Cf: chapter 4 verse 166; chapter 10 verse 32; chapter 3 verse 60; chapter 6 verse 19)

Chapter 3 verse 128. **"Not for thee (i.e. Muhammad), (but for Allâh) is the decision:** whether He (i.e. Allâh) turns in Mercy to them, or punishes them; for they are indeed wrong-doers."

Chapter 6 verse 104. "Now have come to you from your Rabb, proofs (to open your eyes): if any will see, it will be for (the good of) his own self; if any will be blind, it will be to his own (harm): **I (i.e. Muhammad) am not (here) to watch over your doings.**"

Chapter 4 verse 174. **"O mankind! Verily there hath come to you a convincing proof (i.e. Al-Qur'ân) from your Rabb:** for We (i.e. Allâh) have sent unto you a Light (i.e. Al-Qur'ân) manifest."

*There are just too many verses with similar messages- refer to Al-Qur'ân*

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MUHAMMAD WAS A MORTAL, A HUMAN BEING AS WERE ALL PREVIOUS MESSENGERS:

Chapter 18 verse 110. "Say: "I (i.e. Muhammad) am but a mortal like yourselves, (but) the wâhy (inspiration) has come to me (i.e. Muhammad), that your Allâh is one Allâh. Whoever expects to his Rabb, let him work righteousness, and, in the worship of his Rabb, admit no-one as partner."

Chapter 25 verse 20. "And the messengers whom We (i.e. Allâh) sent before thee (i.e. Muhammad) **were all** (men) who ATE FOOD and walked through the streets: We (i.e. Allâh) have made some of you as a trial for others: will you have patience? For Allâh is one who sees (all things)." (cf: Chapter 14 verses 10 to 12)

Chapter 21 verses 7 & 8. "BEFORE THEE (i.e. Muhammad), also, ALL THE MESSENGERS WE (i.e. Allâh) SENT WERE BUT MEN, to whom We (i.e. Allâh) granted inspiration: [...]" "NOR DID WE (i.e. Allâh) GIVE THEM BODIES THAT ATE NO FOOD, NOR WERE THEY EXEMPT FROM DEATH."

Chapter 41 verse 6. "Say thou (Muhammad): "I (i.e. Muhammad) am but a mortal like you: it is revealed to me (i.e. Muhammad) by inspiration, that your Allâh is one Allâh. So stand true to Him, and ask for His (i.e. Allâh's) forgiveness." And woe to those who join gods with Allâh,"

Muhammad is commanded to say:

Chapter 6 verse 114. **"Say: "Shall I (i.e. Muhammad) seek for Judge other than Allâh?** When He (i.e. Allâh) it is Who (i.e. Allâh) hath sent unto you the Book (i.e. Al-Qur'ân), EXPLAINED IN DETAIL. [...]"



*Allâh alone is in charge:*

Chapter 39 verse 62. "Allâh is the Creator of all things, and He (*i.e.* Allâh) is the guardian and disposer of all affairs."

*Allâh's decision is final:*

Chapter 50 verse 29. "The word changes not before Me (*i.e.* Allâh), and I (*i.e.* Allâh) do not the least injustice to My Servants."

*Allâh challenges Muhammad: can he take anyone out of hell after Allâh put that person in hell?*

Chapter 39 verse 19. "Is, then, one against whom the Decree of punishment is justly due (equal to one who eschews Evil)? Wouldst thou (*i.e.* Muhammad), then, deliver one (who is) in the Fire?"

*Allâh States Explicitly Those Who Do Not Judge According To Al-Qur'ân Are Unbelievers, Rebellious, And Evil People:*

Chapter 5 verses 44 & 45: ..... "If any do fail to judge by (the light of) what Allâh hath revealed (*i.e.* Al-Qurân), they are (no better than) (unbelievers) KA'FIROON..... "And if any fail to judge by (the light of) what Allâh hath revealed (*i.e.* Al-Qurân), they are (no better than) (wrong-doers) ZÂLIMÛN."

Chapter 5 verse 47: ..... "If any do fail to judge by (the light of) what Allâh hath revealed (*i.e.* Al-Qurân), they are (no better than) (those who rebel) FA'SIKÛN."

*Muhammad as well as all the messengers will not be able to help anyone on the Day of Judgment:*

Chapter 18 verse 102. "Do the unbelievers think that they can take My (Allâh's) servants (messengers) as protectors besides Me (*i.e.* Allâh) Verily WE (*i.e.* Allâh) have prepared Hell for (their) entertainment."

*Muhammad has no power to intercede for anyone, and does not even know what will happen to him on the Day of Judgment!*

Chapter 46 verse 9. "Say: "I (*i.e.* Muhammad) am no bringer of any new doctrine (belief) among the messengers, NOR DO I (*i.e.* MUHAMMAD) KNOW WHAT WILL BE DONE WITH ME (*i.e.* MUHAMMAD) OR WITH YOU. I (*i.e.* Muhammad) follow but that which is revealed (*i.e.* Al-Qur'ân) to me by inspiration; I (*i.e.* Muhammad) am but a warner open and clear." (cf: Chapter 10 verse 49; Chapter 7 verse 188; Chapter 39 verse 19)

Chapter 4 verse 80. "... We (*i.e.* Allâh) have not sent thee (*i.e.* Muhammad) to watch over their (evil deeds)."

Chapter 18 verse 26. "... **They have no Protector other than Allâh nor does He (i.e. Allâh) share His command with any person whatsoever.**"

*Muhammad married and had children:*

Chapter 13 verse 38. "We (i.e. Allâh) did send messengers<sup>27</sup> before thee (i.e. Muhammad), and appointed for them **wives and children:** and it **was never the part of a messenger to bring a sign (i.e. Revelation) except as Allâh permitted** (or commanded). **For each period is a Book** (revealed)." (*The sign referred to in this verse and many others is the Revelation, (i.e. Al-Qur'ân) given to Muhammad and not anything else- refer to chapter 10 verse 15; chapter 38 verse 70*)

*Muhammad married WOMEN, and never a child bride:*

Chapter 33 verse 50. "O Prophet! We (i.e. Allâh) have made lawful to thee (i.e. Muhammad) thy wives to whom thou hast **paid their dowers;** and those whom thy right hand possesses out of the prisoners of war whom Allâh has assigned to thee (i.e. Muhammad); and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makkah) with thee; **and any believing WOMAN who dedicates herself to the prophet (i.e. Muhammad) if the prophet wishes to wed her;**- this only for thee (i.e. Muhammad), and not for the believers (at large); We (i.e. Allâh) know what We (i.e. Allâh) have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee (i.e. Muhammad). And Allâh is Oft-forgiving, Most Merciful." (*Refer to the following for believers: chapter 4 verses 3 to 6. As for the women "thy right hand possesses" refer to chapter 60 verse 10*)

Chapter 33 verse 51. "Thou (i.e. Muhammad) mayest defer (the turn of) any of them (i.e. wives) that thou pleasest, and thou (i.e. Muhammad) mayest receive any thou (i.e. Muhammad) pleasest: and there is no blame on thee (i.e. Muhammad) if thou invite one whose (turn) thou (i.e. Muhammad) hadst set aside."

Chapter 33 verse 52. "It is not lawful for thee (i.e. Muhammad) (to marry more) **WOMEN** after this, nor to change them for (other) wives, even though their beauty attracts thee (i.e. Muhammad)..."

*Muhammad had no male child that reached adulthood:*

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<sup>27</sup> Chapter 4 verses 163 & 164. "We (i.e. Allâh) have sent thee (i.e. Muhammad) inspiration, as We (i.e. Allâh) sent it to Nûh (Noah) and the Messengers after him: We (i.e. Allâh) sent inspiration to Ibrâhîm (Abraham), Isma'il, Ishaac, Yacûb (Jacob) and the Tribes, to Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dâwûd (David) We (i.e. Allâh) gave the Zâbûr (Psalms). Of some messengers We (i.e. Allâh) have already told thee (i.e. Muhammad) the story; of others We (i.e. Allâh) have not;- and to Mûsâ (Moses) Allâh spoke direct;"-

Chapter 33 verse 40. “**Muhammad is not the father of any of your men, but (he is) the Messenger of Allâh, and the seal of the Prophets:** and Allâh has full knowledge of all things.

Take careful note of chapter 33 verse 40: there are many reasons for this verse:

1. The lineage of Allâh's messengers is explained in detail in chapter 3 verses 33 & 34; also in chapter 6 verses 83 to 90; chapter 4 verses 163 & 164 etc.

2. The main points in all these verses is that the messengers were *off-springs one of another*. In other words, the messengers' fathers were messengers as well as some (not all) of their sons as mentioned in chapter 6 verse 83 to 90. See below for more details.

3. The father is responsible for the gender of the child as mentioned in chapter 75 verse 39; chapter 53 verses 45 & 46. This has been proven about a thousand years **after** the Revelation of the Divine Book. In chapter 23 verses 12 to 14; chapter 35 verse 11; chapter 42 verse 11 Allâh informed mankind that only through pairs do human beings procreate! That is the reason Allâh says in chapter 33 verse 5 to call the child by the father's name, because the father has the X and Y chromosomes that determines the gender of the child, the woman has only the X chromosome!

4. Anyone claiming lineage to Muhammad is liar! Allâh states that Muhammad had no adult male child to carry on his lineage! **It ended with him**, so even the Prophethood / messengership ended, because Allâh says He chose messengers and they were all off-spring one of another! Furthermore in chapter 37 verse 37 Allâh says that ‘Muhammad confirms all the previous messengers’ meaning that after him there cannot be any messengers! Anyone claiming to be a prophet is a liar. To further substantiate chapter 37 verse 37 Allâh says:

Chapter 6 verse 93. “Who can be more wicked than one who inventeth a lie against Allâh, or saith, “I have received inspiration,” when he hath received none, or (again) who saith, “I can reveal the like of what Allâh hath revealed” - if thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the malâ'ikah stretch forth their hands, (saying), “yield up your souls: this Day shall ye receive your reward, - a penalty of shame, for that ye used to tell lies against Allâh, and scornfully to reject of His signs!”<sup>28</sup>

5. In using the method of Tasreef Allâh explained:

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<sup>28</sup> There have been cases over the decades where some people have made claims to being prophets, and others as being ‘explaining prophets.’ These claims are against the Divine Revelation.

- ❖ No more messengers as chapter 33 verse 40 makes very clear. There have been in the past many persons claiming lineage to Muhammad, and even today we find these claims, but they are all liars.
- ❖ Revelation is completed and perfected as stated in chapter 5 verse 3, and no new Book will be revealed, refer to chapter 20 verse 133, chapter 35 verse 31, chapter 3 verse 3; chapter 5 verse 48; etc.
- ❖ Al-Qur'ân will be safe guarded from corruption and manipulation chapter 15 verse 9, chapter 41 verses 41 & 42; chapter 17 verse 88; etc

*Muhammad had an adopted son: of all the companions of Muhammad, only Zaid's name is mentioned in Al-Qur'ân:*

Chapter 33 verse 37. "Behold! **Thou (i.e. Muhammad) didst say to one (i.e. Zaid) who had received the Grace of Allâh and thy favour:** "Retain thou (in wedlock) thy wife, and fear Allâh." But thou (i.e. Muhammad) didst hide in thy heart that which Allâh was about to make manifest: thou (i.e. Muhammad) didst fear the people, but it is more fitting that thou (i.e. Muhammad) shouldst fear Allâh. Then when **Zaid** had dissolved (his marriage) with her, with the necessary (formality), We (i.e. Allâh) joined her in marriage to thee (i.e. Muhammad): in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their **adopted sons**, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allâh's command must be fulfilled."

*Allâh informs us in the following AYÂT the lineage of messengers including Muhammad:*

Chapter 3 verses 33 & 34. Allâh did choose Adam and Nûh, the family of Ibrâhîm, and the family of Imraan above all people, - OFFSPRING, one of the other: and Allâh heareth and knoweth all things."

*Who were these offspring that Allâh refers to in Chapter 3 verses 33 & 34? They are mentioned in the following AYÂT (verses):*

Chapter 6 verse 84. "We (i.e. Allâh) gave him (i.e. Ibrâhîm) Ishâq and Yacub: all (three) We (i.e. Allâh) guided: and before him, We (i.e. Allâh) guided Nûh, and among his progeny, Dawud, Sulaimân, Ayyûb, Yusuf, Mûsâ, and Haroon: thus do We (i.e. Allâh) reward those who do good:"

Chapter 6 verse 85. "And Zakariyya and Yahyâ, and Îsâ and Elias: all in the ranks of the righteous:"

Chapter 6 verse 86. "And Isma'il and Elisha, and Yunus, and Lût: and to all We (i.e. Allah) gave favour above the nations:"

Chapter 6 verse 87. "(to them) and to (mîn) **some of their fathers and (some) progeny and brethren:** We (i.e. Allâh) chose them, and We (i.e. Allah) guided them to a straight way." [All were

*not guided as Allâh informs us about Nabî Ibrâhîm's father chapter 6 verse 74, and Nûh's son who were not guided- chapter 11 verses 42 to 46]*

Chapter 6 verse 88. "This is the guidance of Allâh. He (*i.e.* Allâh) giveth that guidance to whom He (*i.e.* Allâh) pleaseth, of His (*i.e.* Allâh) worshippers. If they were to join other gods with Him (*i.e.* Allah), all that they did would be vain for them."

Chapter 6 verse 89. "These were the men to whom We (*i.e.* Allâh) gave the Book, and authority, and Prophethood: if these (their descendants) reject them, Behold! We (*i.e.* Allâh) shall entrust their charge to a new people who reject them not."

Chapter 6 verse 90. "Those were the (prophets) who received Allâh's guidance: copy the guidance they received; -Say: "No reward for this do I (*i.e.* Muhammad) ask of you: this is no less than a Message for the Nations." (cf: Chapter 34 verse 28; Chapter 7 verses 157&158; chapter 14 verse 1)

Chapter 4 verse 163. "We (*i.e.* Allâh) have sent thee (*i.e.* Muhammad) inspiration, as We (*i.e.* Allâh) sent it to Nûh (Noah) and the Messengers after him: We (*i.e.* Allâh) sent inspiration to Ibrâhîm (Abraham), Ismâ'il (Ismail) , Ishâq (Isaac), Yacûb (Jacob) and the Tribes, to Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dâwûd (David) We (*i.e.* Allâh) gave the Zâbûr (Psalms)."

Chapter 4 verse 164. "Of some Messengers We (*i.e.* Allâh) have already told thee (*i.e.* Muhammad) the account; of others We (*i.e.* Allâh) have not; [...]" -

*The same message was given to him as was given to all the previous messengers:*

Chapter 41 verse 43. "Nothing is said to thee (*i.e.* Muhammad) that was not said to the messengers before thee (*i.e.* Muhammad): that thy Rabb has at His command (all) forgiveness as well as a Most grievous penalty."

*Ibrâhîm leaves some of his offspring in Makkah:*

Chapter 14 verse 37. "O Our Rabb! I (*i.e.* Ibrâhîm) have made some of **my offspring** to dwell in a valley without cultivation, by Thy Sacred House; in order, O Our Rabb, that they may establish regular prayer: so fill the hearts of some among mankind with love towards them, and feed them with fruits: so that they may give thanks."

Chapter 14 verse 39. "Praise be to Allâh, who hath granted unto me (*i.e.* Ibrâhîm) in old age Isma'il and Ishâq: for truly my Rabb is He (*i.e.* Allâh), the Hearer of prayer!"

Chapter 14 verse 40. "O My Rabb! Make me (*i.e.* Ibrâhîm) one who establishes regular salât, and also (raise such) among **my offspring** o our Rabb! And accept Thou (*i.e.* Allâh) my Prayer."

Chapter 2 verse 129. “Our Rabb! send amongst them a **Messenger of their own**, who shall rehearse thy Message to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou (*i.e.* Allâh) art the Exalted in Might, the Wise.”

Chapter 9 verse 128. “**Now hath come unto you a Messenger from amongst yourselves**: it grieves him (*i.e.* Muhammad) that ye should perish: ardently anxious is he (*i.e.* Muhammad) over you: to the believers he is Most kind and Merciful.”

Chapter 33 verse 6. “The prophet (*i.e.* Muhammad) is closer to the believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties in the Decree of Allâh than (the brotherhood of) believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah.”

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## OBEY ALLÂH AND OBEY THE MESSENGER

**Obey Allâh and obey the messenger:** *there are about 30 such ayat are mentioned in Al-Qur'ân:*

Most think that these ayat are exclusive to Muhammad, but that is not so as Allâh states in Al-Qur'ân:

Chapter 41 verse 43. “**NOTHING IS SAID TO THEE (*i.e.* MUHAMMAD)<sup>29</sup> THAT WAS NOT SAID TO THE MESSENGERS BEFORE THEE (*i.e.* MUHAMMAD): [...]**”

The verse most quoted to support the obedience to Muhammad is the following, but it is misconstrued as will become clear:

**Chapter 4 verse 59. “O ye who believe! Obey Allâh, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it (back) to Allâh and His Messenger, if ye do believe in Allâh and the Last Day: that is best, and Most suitable for final determination.”**

It has been programmed into Muslims over decades if not centuries that to obey the Prophet Muhammad means to follow his sayings and actions as recorded in Bukhârî<sup>30</sup>, Abu Muslim, Tirmidhi, Abu Dawud, and other traditional books. This is totally misleading and false.

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<sup>29</sup> Chapter 37 verse 181. “**And peace on all the messengers!**” (Believers are ordered to make no distinction amongst the messengers of Allâh: refer to chapter 2 verse 136; chapter 2 verse 285; chapter 4 verses 150 to 152)

<sup>30</sup> **Confession by professor Jonathan Brown:** Professor Jonathan Brown, a ‘scholar of ahadîth’ from Georgetown university, USA, visited Cape Town, as a guest of Prof. Fareed Essack of Johannesburg University to launch his latest book on ahadîth at the Timbuktu book shop, Claremont in July 2011. After his presentation Brown was questioned by Mr. Sulaiman Ibrâhîm if there were any original ahadîth books of Bukhârî in existence. Brown said explicitly that ‘**there are no original Bukhârî hadîth books in existence**’! This was said in the presence of a few ‘alims’, including sheikh moos and Sheikh Taha Kiraan (principal of darul uloom arabia, cape town). None of the ‘alims’ contradicted him on this: by all remaining silent they agreed with him!!!

Why do I say that? Because Bukhârî, Abu Muslim, Tirmidhi, Abu Dawud, and the other writers NEVER met Muhammad, or any of his sahabâhs, none of them were Arabs, and they decided on their opinion what to write and what not to write in their books, 250 / 300 years after the Prophet had died!

A believing Muslim (refer to chapter 2 verse 121, who is a believer) who believes in the Divine Book of Allâh will not accept any book which was written 350 years after the demise of Allâh's messenger, (and his illustrious companions) and has malicious slanderous things written against the messenger of Allâh.

Only those who have not read the books of Bukhârî etc will accept the sayings written in those books through hearsay. If one personally research Bukhârî etc themselves they would reject these defamatory and evil idle tale books. Refer chapter 31 verse 6.

*Allâh warns us in the following verse not to follow that of which one has no knowledge:*

Chapter 17 verse 36. **“And pursue not (or accept or follow) that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).”**

But the majority of Muslims go against this verse. They accept and follow blindly whatever any imân, molvi, sheikh, mufti tells them. They think that because these imân, molvi, sheikh, mufti ‘studied’ at a Darul Uloom they know better, but never verify what they say.

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Allâh orders Muhammad to follow what is revealed to him in numerous ayat:

Chapter 33 verse 2. **“But follow that which comes to thee (i.e. Muhammad) by inspiration (i. e. Al-Qur'ân) from thy Rabb: for Allâh is well acquainted with (all) that ye do.”**

Chapter 43 verse 44. **“The (Qur'ân) is indeed the Message, for thee (i.e. Muhammad) and for thy people; and soon shall ye (all) be brought to account.”**

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Muhammad has already passed away more than 1400 years ago, so we have to investigate how are we today to obey him as he is no longer with us. To understand chapter 4 verse 59 we have to refer to the Book of Allâh for the final decision as stated in the very same verse: “...If ye differ in anything among yourselves, refer it (back) to Allâh and His Messenger, if ye do believe in Allâh and the Last Day: that is best, and Most suitable for final determination.”

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*It is important to quote the following verses yet again, so as to remind ourselves only Allâh will explain:*

**Chapter 25 verse 33. “AND NO QUESTION DO THEY BRING TO THEE (i.e. MUHAMMAD) BUT WE (i.e. ALLÂH) REVEAL TO THEE (i.e. MUHAMMAD) THE AL HÂQ (TRUTH) AND THE AH’SANÂL TAFSEER (BEST EXPLANATION) (THEREOF).”**

**Chapter 17 verse 41. “We (i.e. Allâh) have explained (things) in various (ways) in this Qur’ân, in order that they may receive admonition, but it only increases their flight (from the Truth!)”**  
*Various ways, means in many different ways repeating the same point over and over to make things clear. So one cannot and should not take one verse and give it their own meaning, but will have to research within Al-QUR’ÂN for the true understanding as how Allâh explains, so one does become of those who are perverse as stated in Chapter 3 verse 7 and Chapter 2 verse 99.*

**Chapter 16 verse 64. “And WE (i.e. Allâh) sent down the Book to thee “(i.e. Muhammad) FOR THE EXPRESS PURPOSE, that thou “(i.e. Muhammad) shouldst make Clear (ayâtu bay’yinat) to them those things in which they differ, and that it should be a guide and a Mercy to those who believe”**

*To further substantiate the above verse Allâh says:*

**Chapter 42 verse 10. “Whatever it be wherein ye differ, the decision thereof is with Allâh. Such is Allâh my (Muhammad’s) Rabb: in Him (i.e. Allâh) I (i.e. Muhammad) trust and to Him (i.e. Allâh) I (i.e. Muhammad) turn.”**

**Chapter 3 verse 109. “To Allâh belongs all that is in the heavens and on earth: to Him (i.e. Allâh) do all questions go back (for decision).”**

To understand chapter 4 verse 59 in context of obeying Muhammad means according to Al-Qur’ân as the following verses make clear:

**Chapter 4 verse 64. “We (i.e. Allâh) sent not a messenger, BUT TO BE OBEYED, IN ACCORDANCE WITH THE WILL OF ALLÂH. [...]”.** (*Accordance to the will of Allâh means Al- Qur’ân only!*)

**Chapter 4 verse 105. “We (i.e. Allâh) have sent down to thee (i.e. Muhammad) the Book in truth, that thou (i.e. Muhammad) mightest judge between men, AS GUIDED BY ALLÂH. So be not (used) as an advocate by those who betray their trust;”** (Note: “as guided by Allâh.” *The guidance of Allâh is the Qur’ân only!*)

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Now let us examine the following ayat which convey similar messages regarding all messengers:

Chapter 26 verse 106 to 108. "Behold, their brother **NÛH** said to them: "**Will ye not fear Allâh?**" I **(i.e. NÛH)** am to you a messenger worthy of all trust: **So fear Allâh, and obey me (i.e. NÛH).**"

Chapter 26 verse 124 & 125. "Behold, their brother **HÛD** said to them: "**Will ye not fear Allâh?**" I **(i.e. HÛD)** am to you a messenger worthy of all trust: "**So fear Allâh, and obey me (i.e. HÛD).**"

Chapter 26 verse 142 to 145. "Behold, their brother **SALÎH** said to them: "**Will you not fear Allâh?**" "I **(i.e. SALÎH)** am to you a messenger worthy of all trust." So fear Allâh, and **obey me (i.e. SALÎH).** No reward do I **(i.e. SALÎH)** ask of you for it: my **(i.e. SALÎH'S)** reward is only from the Rabb of the worlds."

Chapter 26 verse 161 to 163. "Behold, their brother **LÛT** said to them: "**Will ye not fear Allâh?**" I **(i.e. LÛT)** am to you a messenger worthy of all trust. "**So fear Allâh and obey me (i.e. LÛT).**"

Chapter 26 verse 177 to 179. "Behold, **SHU'AIB** said to them: "**Will ye not fear Allâh?**" I **(i.e. SHU'AIB)** am to you a messenger worthy of all trust. "**So fear Allâh and obey me (i.e. SHU'AIB).**"

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The obeying must be *accordance to, and must conform to Al-Qurân* and not on what Muhammad said of his own accord. Allâh corrected Muhammad in the following verses when he said or did something not in accordance with Al-Qurân: Let us take the following examples to understand the ayat of obeying where **Muhammad was corrected by Allâh when he made mistakes:**

Chapter 66 verse 1. "O Prophet! Why holdest thou *(i.e. Muhammad)* to be forbidden that which Allâh has made lawful to thee (i.e. Muhammad)? Thou (i.e. Muhammad) seekest to please thy consorts. But Allâh is Oft-forgiving, Most Merciful."

Chapter 80 verses 1 to 4. "*(i.e. Muhammad)* frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee *(i.e. Muhammad)* but that perchance he might grow (in spiritual understanding)? - or that he might receive admonition, and the teaching might profit him?"

Chapter 8 verses 67 & 68. "It is not fitting for a Messenger that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allâh looketh to the Hereafter: and Allâh is Exalted in Might, Wise. Had it not been for a previous ordainment from Allâh, a severe penalty would have reached you for the (ransom) that ye took."

Chapter 33 verses 37 & 38. "Behold! Thou (*i.e.* Muhammad) didst say to one who had received the Grace of Allâh and thy favour: "Retain thou (*i.e.* Zaid) (in wedlock) thy wife, and fear Allâh." But thou "*(i.e.* Muhammad) didst hide in thy heart that which Allâh was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allâh. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We (*i.e.* Allâh) joined her in marriage to thee (*i.e.* Muhammad): in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allâh's command must be fulfilled. There can be no difficulty to the prophet in what Allâh has indicated to him as a duty. It was the SUNNAH (practice approved) of Allâh (Allâh's Sunnah) amongst those of old that have passed away. And the command of Allâh is a decree determined."

[In chapter 33 verses 4, 5, wherein Allâh reminds Muhammad that *his adopted son Zaid should be called by his biological father's name* and not by the name of the Prophet].

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Muhammad made mistakes as recorded in Al-Qur'ân:

Chapter 34 verse 50. "Say: **"If I (*i.e.* Muhammad) am astray, I (*i.e.* Muhammad) only stray to the loss of my own self: but if I (*i.e.* Muhammad) receive guidance, it is because of the inspiration of my Rabb to me: it is He (*i.e.* Allâh) who hears all things, and is (ever) near."**

The reason for the above verse (*i.e.* chapter 34 verse 50) recorded in the Divine Revelation is to show that (1) Muhammad was a mortal (*refer to* Chapter 18 verse 110, chapter 41 verse 6 and Chapter 17 verse 93), *i.e.* human being, and human beings make mistakes which Muhammad did (2) That his sayings can never be above that of Allâh's Qur'ân (3) He was corrected a number of times as stated in the Divine Book.

In the following verse Allâh has used the Arabic word ***FA-RA-DA* (FARZ)** meaning '**made compulsory**' Al-Qur'ân upon Muhammad:

Chapter 28 verse 85. **"Verily He (*i.e.* Allâh) Who ORDAINED (*FA-RA-DA*) THE QUR'ÂN FOR THEE (*i.e.* MUHAMMAD), will bring thee back to the place of return. Say: "My Rabb knows best who it is that brings true guidance, and who is in Manifest error."**

Chapter 42 verse 15. **"Now then, for that (reason), CALL (them to the faith), and stand steadfast as thou (*i.e.* Muhammad) art commanded, nor follow thou their vain desires; but say: **"I (*i.e.* MUHAMMAD) BELIEVE IN THE BOOK (*i.e.* AL-QUR'ÂN) WHICH ALLÂH HAS SENT DOWN; and I (*i.e.* Muhammad) am commanded to judge justly between you. [...]"****

Chapter 7 verse 203. [...] SAY: “**I (i.e. MUHAMMAD) BUT FOLLOW WHAT IS REVEALED TO ME FROM MY RABB: this is (nothing but) lights from your Rabb, and guidance, and Mercy, for any who have faith.**”

The following verse informs us that Al-Qur'ân is a message for Muhammad, *mark the words for Muhammad* as well as his followers. Refer also chapter 6 verse 50; chapter 12 verse 108; chapter 7 verse 203 etc not quoted.

Chapter 43 verse 44. “The (Qur'ân) is indeed the Message, for Thee (i.e. MUHAMMAD) and for thy people; and soon shall ye (all) be brought to account.”

*ALLÂH strongly condemns those who do not judge according to His Arabic Glorious Qur'ân!*

Al-Qur'ân: 5-44: ..... [*Allâh declares*] “...if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) KAFÎRÛN (unbelievers).”

Al-Qur'ân: 5-45: ..... [*Allâh declares*] “...and if any fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) ZÂLIMÛN (wrong-doers).”

Al-Qur'ân: 5-47: ..... [*Allâh declares*] “...if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) those who FÂSIK'KÛN (those who rebel).” (cf: Chapter 4 verse 105; Chapter 4 verse 64)

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*THOSE WHO REJECT AL-QUR'ÂN ALWAYS DESIRE ANOTHER BOOK::*

Chapter 10 verses 15 to 18. [*Allâh declares*] “But when Our (*i.e.* Allâh's) Clear Signs (Ayât) are rehearsed unto them, those (who are unbelievers) who rest not their hope on their meeting with Us (*i.e.* Allâh), (*i.e. the rejecters and unbelievers*) Say: “Bring us a reading (other than this Qur'ân), or change this: *Qûl (Allâh orders Muhammad)* - Say: “IT IS NOT FOR ME (i.e. MUHAMMAD), OF MY OWN ACCORD, TO CHANGE IT (i.e. AL-QUR'ÂN) : I (*i.e. MUHAMMAD*) FOLLOW NAUGHT BUT WHAT IS REVEALED UNTO ME (*i.e. AL-QUR'ÂN*): if I (*i.e. Muhammad*) were to disobey my Rabb, I (*i.e. MUHAMMAD*) should myself fear the penalty of a great Day (to come).” *Qûl* – Say (*i.e. MUHAMMAD*): “If Allâh had so willed, I (*i.e. Muhammad*) should not have rehearsed IT (*i.e. AL-QUR'ÂN*) to you, nor would Allâh have made IT known to you. A whole life-time before this have I (i.e. Muhammad) tarried amongst you: will ye not then understand?” [*Allâh declares*]: “Who doth more wrong than such as forge a lie against Allâh, or deny His Signs [*i.e. Al-Qur'ân*]?”

Please pay special attention to the above verse: The unbelievers asked Muhammad to *bring another book or change* some things in Al-Qur'ân! Allâh commands him to say he cannot change anything in the Divine Book, and he follows strictly the Divine Book as ordered in numerous verses. If he deviated in the slightest degree, or invented anything of his own accord then pay attention to what Allâh threatens Muhammad with:

Al-Qur'ân: 69 verses 43 to 47. “(This is) a Message (*i.e.* al-Qur'ân) sent down from the *Rabb* of the *âlamîn* (worlds). And if the messenger (*i.e.* Muhammad) were to invent any sayings in Our (*i.e.* Allâh's) name, We (*i.e.* Allâh) should certainly seize him by his (*i.e.* Muhammad) right hand, and We (*i.e.* Allâh) should certainly then cut off the artery of his (*i.e.* Muhammad's) heart: nor could any of you withhold him (from Our wrath).”

So please forget Bukhârî and company etc, and follow what Muhammad followed! Otherwise one will suffer the consequences! Refer to chapter 2 verses 166 & 167; chapter 33 verses 66 to 68; chapter 7 verse 37 to 40.

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IT IS CLEAR THAT THE VERSE PERTAINING TO OBEYING MUHAMMAD MEANS TO  
**OBEY ACCORDING TO THE BOOK OF ALLÂH AND NOTHING ELSE!**

Some other verses quoted out of context:

Chapter 53 verse 2 & 53. “Your companion (*i.e.* Muhammad) is neither astray nor being misled. Nor does he (*i.e.* Muhammad) say (aught) of (his own) desire.”

The next verse is very seldom quoted to make clear that the “**IT**” refers to the *WÂHY* meaning the Divine Revelation, Al-Qur'ân and not to Muhammad's own sayings. Check the Arabic and notice the QUR'ÂNIC Arabic word *wâhy* clarifies that the sayings of Allâh is what Muhammad says and not his own sayings:

**Chapter 53 verse 4. “IT (*i.e.* Al-Qur'ân) is no less than WÂHY (inspiration) sent down to him “(*i.e.* Muhammad):”**

The same is done with the following verse, where it is **quoted out of context** as if what Muhammad *said* must be accepted unconditionally. On closer examination we find that the word used in Al-Qur'ân is – assigns, bestow, awards or gives- *and not* –what Muhammad says- and the context of the verses before and after make clear that this giving refers to the spoils of war of the booty, *i.e.* material objects that was taken in battles. Please read carefully the words ‘needy, wayfarer, circuit between the wealthy’ etc and one will understand the true meanings unless one is perverse as stated in chapter 3 verse 7, chapter 41 verse 40 and chapter 2 verse 99.

Chapter 59 verse 7. “What Allâh has bestowed on His Messenger (*i.e.* Muhammad) (and taken away) from the people of the townships, - belongs to Allâh, - to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it (*i.e.* goods) may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he (*i.e.* Muhammad) withholds from you. And fear Allâh. For Allâh is strict in punishment.”

Chapter 4 verse 64. “We (*i.e.* Allâh) sent not a messenger, but to be obeyed in accordance with the will of Allâh (*i.e.* Revelation).”

Chapter 4 verse 105. “We (*i.e.* Allâh) have sent down to thee (*i.e.* Muhammad) the Book (*i.e.* Al-Qur’ân) in truth, **that thou (*i.e.* Muhammad) mightest judge between people, as guided by Allâh.** So be not (used) as an advocate by those who betray their trust;”

Chapter 13 verse 37. “Thus have We (*i.e.* Allâh) revealed IT (*i.e.* Al-Qur’ân) to be a Judgment of authority in Arabic. Wert thou (*i.e.* Muhammad) to follow their (vain) desires after the knowledge which hath reached thee (*i.e.* Muhammad), then wouldst thou (*i.e.* Muhammad) find neither Protector nor defender against Allâh.”

*Muhammad warned only with Al-Qur’ân and nothing else:*

Chapter 21 verse 45. “Say, “I (*i.e.* Muhammad) do but warn you **according to Revelation (*i.e.* Al-Qur’ân)**”: but the deaf will not hear the call, (even) when they are warned!”

Chapter 43 verse 44. “The (Qur’ân) is indeed the Message for **thee (*i.e.* Muhammad) and for thy people**; and soon shall ye (all) be brought to account.”

Chapter 13 verse 36. “Those to whom We (*i.e.* Allâh) have given the Book (*i.e.* Al-Qur’ân) rejoice at what hath been revealed unto thee (*i.e.* Muhammad): but there are among the clans those who reject a part thereof. Say: “I (*i.e.* Muhammad) am commanded to worship Allâh, and not to join partners with Him (*i.e.* Allâh). Unto Him (*i.e.* Allâh) do I (*i.e.* Muhammad) call<sup>31</sup>, and unto Him (*i.e.* Allâh) is my (*i.e.* Muhammad’s) return.”

Chapter 7 verse 2. “A Book (*i.e.* Al-Qur’ân) revealed unto thee (*i.e.* Muhammad), - so let thy (*i.e.* Muhammad’s) heart be oppressed no more by any difficulty on that account, - **that with IT (*i.e.* Al-Qur’ân) thou (*i.e.* Muhammad) mightest warn (the erring) and teach the Believers).**”

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<sup>31</sup> Chapter 41 verse 33. “Who is better in speech than one who calls (people) to Allâh, works righteousness, and says: “I am of those who bow in Islam?”

Chapter 42 verse 15. “Now then, for that (reason), call (them to imân), **and stand steadfast as thou (i.e. Muhammad) art commanded**, nor follow thou (i.e. Muhammad) their vain desires; but say: “**I (i.e. Muhammad) believe in the Book (i.e. Al-Qur'ân) which Allâh has sent down**; and I (i.e. Muhammad) am commanded to judge justly between you. Allâh is Our Rabb and your Rabb: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allâh will bring us together, and to Him (i.e. Allâh) is (our) final Goal.”

*Some mistakes Muhammad did, which is recorded in the Divine Book:*

Chapter 33 verse 37. “**Behold! Thou (i.e. Muhammad) didst say to one who had received the Grace of Allâh and thy favour: “Retain thou (in wedlock) thy wife, and fear Allâh.” But thou (i.e. Muhammad) didst hide in thy heart that which Allâh was about to make manifest: thou (i.e. Muhammad) didst fear the people, but it is more fitting that thou (i.e. Muhammad) shouldst fear Allâh.** Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We (i.e. Allâh) joined her in marriage to thee (i.e. Muhammad): in order that (in future) there may be no difficulty to the believers **in (the matter of) marriage with the wives of their adopted sons**, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allâh's command must be fulfilled.”

Chapter 66 verse 1. “**O Prophet! why holdest thou (i.e. Muhammad) to be forbidden that which Allâh has made lawful to thee (i.e. Muhammad)?** Thou (i.e. Muhammad) seekest to please thy consorts. But Allâh is Oft-forgiving, Most Merciful.”

Chapter 80 verses 1 to 11. “**(The prophet) frowned and turned away, because there came to him (i.e. Muhammad) the blind man (interrupting).** But what could tell thee (i.e. Muhammad) but that perchance he (i.e. the blind man) might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him? As to one who regards himself as self-sufficient, to him dost thou (i.e. Muhammad) attend; though it is no blame to thee (i.e. Muhammad) if he grow not (in spiritual understanding). But as to him (i.e. the blind man) who came to thee (i.e. Muhammad) striving earnestly, and with fear (in his heart), of him (i.e. the blind man) wast thou (i.e. Muhammad) unmindful. By no means (should it be so)! For it is indeed a Message of instruction:”

Chapter 9 verse 43. “Allâh give thee (i.e. Muhammad) grace! **Why didst thou (i.e. Muhammad) grant them exemption** until those who told the truth were seen by thee (i.e. Muhammad) in a Clear light, and thou (i.e. Muhammad) hadst proved the liars?”

Chapter 8 verses 67 & 68. “**It is not fitting for a messenger that he should have prisoners of war until he hath thoroughly subdued the land.** Ye look for the temporal goods of this world; but Allâh looketh to the Hereafter: and Allâh is Exalted in Might, wise. Had it not been for a previous



ordainment from Allâh, a severe penalty would have reached you (*i.e.* Muhammad) for the (ransom) that ye took.”

Chapter 9 verse 80. **“Whether thou (*i.e.* Muhammad) ask for their forgiveness, or not,** (their sin is unforgivable): if thou (*i.e.* Muhammad) ask seventy times for their forgiveness, Allâh will not forgive them: because they have rejected Allâh and His Messenger. And Allâh guides not those who are perversely rebellious.”

*Muhammad admits the mistakes he made were of his own and not of the guidance of Allâh: this shows that he had to follow only Qur'ân:*

Chapter 34 verse 50. **“Say: “If I (*i.e.* Muhammad) am astray, I (*i.e.* Muhammad) only stray to the loss of my own self:** but if I (*i.e.* Muhammad) receive guidance, it is because of the inspiration of my Rabb to me (*i.e.* Muhammad): it is He (*i.e.* Allâh) who hears all things, and is (ever) near.”

*Allâh informs Muhammad to ask forgiveness for his mistakes:*

Chapter 40 verse 55. **“Patiently, then, persevere: for the promise of Allâh is true: and ask forgiveness for thy (*i.e.* Muhammad's) fault,** and celebrate the praises of thy Rabb in the evening and in the morning.”

*After Muhammad turned to Allâh and prayed for forgiveness, Allâh states in the Divine Book He forgave his past and future mistakes:*

Chapter 48 verse 2. **“That Allâh may forgive thee (*i.e.* Muhammad) thy faults of the past and those to follow;** fulfil His (*i.e.* Allâh's) favour to thee (*i.e.* Muhammad); and guide thee (*i.e.* Muhammad) on the straightway;”

*Muhammad's character is recorded in the Divine Book:*

Chapter 68 verse 4. **“And thou (*i.e.* Muhammad) (standest) on an exalted standard of character.”**

Chapter 94 verse 4. **“And raised high the esteem (in which) thou (*i.e.* Muhammad) (art held)?”**

Chapter 33 verse 21. **“Ye have indeed in the Messenger of Allâh (*i.e.* Muhammad) a beautiful pattern (of conduct) for any one whose hope is in Allâh and the final Day, and who engages much in the Praise of Allâh.”**

Chapter 3 verse 159. **“It is part of the Mercy of Allâh that thou (*i.e.* Muhammad) dost deal gently with them. Wert thou (*i.e.* Muhammad) severe or harsh-hearted, they would have broken away from about thee (*i.e.* Muhammad): so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou (*i.e.* Muhammad) hast taken a decision put thy trust in Allâh. For Allâh loves those who put their trust (in Him).”**

*The same Deen / Law / Shariah is given to Muhammad as was given to all previous messengers:*

Chapter 42 verse 13. “The **same dîn**<sup>32</sup> (**religion**) has He (*i.e.* Allâh) established for you as that which He (*i.e.* Allâh) enjoined on Nûh - the (same religion) which We (*i.e.* Allâh) have sent by inspiration to thee (*i.e.* Muhammad) - and that which We (*i.e.* Allâh) enjoined on Ibrâhîm (Abraham), Mûsâ (Moses), and Îsâ (Jesus): namely, that ye should remain steadfast in dîn, **and make no divisions therein: [...]**”

*Muhammad confirmed all the previous messengers and the messages they were sent with:*

Chapter 37 verse 37. “Nay! He (*i.e.* Muhammad) has come with the (very) truth, and he (*i.e.* Muhammad) confirms (the Message of) the messengers (before him).”

Chapter 35 verse 31. “**That which We (*i.e.* Allâh) have revealed to thee (*i.e.* Muhammad) of the Book is the Truth, - confirming what was (revealed) before IT (*i.e.* Al-Qur'ân):** for Allâh is assuredly- with respect to His servants - well acquainted and fully Observant.”

Chapter 20 verse 133. “They say: “Why does he (*i.e.* Muhammad) not bring us a sign from his Rabb?” **“Has not a Clear Sign come to them of all that was in the former Books of Revelation?”**

Chapter 5 verse 48. “**To thee (*i.e.* Muhammad) We (*i.e.* Allâh) sent the Scripture in truth, confirming the Scripture that came before IT (*i.e.* Al-Qur'ân), and guarding IT (*i.e.* Al-Qur'ân) in safety: so judge between them by what Allâh hath revealed,** and follow not their vain desires, diverging from the truth that hath come to thee (*i.e.* Muhammad). ...”

Chapter 3 verse 3. “**It is He (*i.e.* Allâh) who sent down to thee (*i.e.* Muhammad) (step by step), in truth, the Book, confirming what went before IT (*i.e.* Al-Qur'ân);** and He (*i.e.* Allâh) sent down the At-Taûrat (of Mûsâ) and the Injeel (of Îsâ) before This (*i.e.* Al-Qur'ân), as a Guide to mankind, and He (*i.e.* Allâh) sent down the Criterion (*i.e.* Al-Qur'ân) (of Judgment between right and wrong).”

*The Revelation is now complete and finalised and perfected:*

Chapter 5 verse 3. “... **This Day have I (*i.e.* Allâh) perfected your Deen** (religion) for you, completed My (*i.e.* Allâh's) favour upon you, and have chosen for you Islam as your religion...”

*Allâh Never Forgets, Never Makes Mistakes And Omitted Nothing From His Book:*

Chapter 6 verse 38. [Allâh claims] “..... **NOTHING HAVE WE (*i.e.* Allâh) OMITTED FROM THE BOOK** (Al-Qur'ân), [...]

Chapter 19 verse 64. “[...]: **and THY RABB NEVER DOTH FORGET:**”

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<sup>32</sup> **Dîn:** a way of life in accordance with the prescribed laws of Allâh.

Chapter 20 verse 52. "He (*i.e.* Mûsâ) replied: "The knowledge of that is with my Rabb, duly recorded: **MY RABB NEVER ERRS, NOR FORGETS,**"

Chapter 6 verse 59. "[...] NOT A LEAF DOTH FALL BUT WITH HIS (*i.e.* Allâh's) KNOWLEDGE: THERE IS NOT A GRAIN IN THE DARKNESS (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record [...]."

Chapter 21 verse 4. "Say: MY RABB KNOWETH (EVERY) WORD (spoken) IN THE HEAVENS AND ON EARTH: [...]."

Chapter 10 verse 61. "In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'ân, - and whatever deed ye (mankind) may be doing, - We (*i.e.* Allâh) are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Rabb (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record."

Chapter 34 verse 3. "The unbelievers say, "never to us will come the hour": say, "nay! but most surely, by my (*i.e.* Muhammad's) Rabb, it will come upon you;- by Him (*i.e.* Allâh) who knows the unseen,- from whom is not hidden the least little atom in the heavens or on earth: nor is there anything less than that, or greater, but is in the record Perspicuous."

*Muhammad fought defensive battles: Battles of Badr, Uhud, and Hunain:*

Chapter 3 verse 13. "There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allâh, the other resisting Allâh. These saw with their own eyes twice their number. But Allâh doth support with His aid whom He (*i.e.* Allâh) pleaseth. In this is a warning for such as have eyes to see."

Chapter 3 verse 123. "Allâh had helped you at **Badr**, when ye were a contemptible little force; then fear Allâh. Thus may ye show your gratitude."

Chapter 8 verse 7 to 9. "Behold! Allâh promised you one of the two (enemy) parties, that it should be yours: ye wished that the one unarmed should be yours, but Allâh willed to justify the truth according to His (*i.e.* Allâh's) **words**<sup>33</sup> and to cut off the roots of the unbelievers; - that He (*i.e.* Allâh) might justify truth and prove falsehood false, distasteful though it be to those in guilt. Remember ye implored the assistance of your Rabb, and He (*i.e.* Allâh) answered you: "I (*i.e.* Allâh) will assist you (*i.e.* Muhammad) with a thousand of the malâ'ikah, ranks on ranks."

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<sup>33</sup> Cf: Chapter 3 verse 60; Chapter 10 verse 32; Chapter 10 verse 82; Chapter 42 verse 24: Allâh established His truth by His words!

Chapter 8 verse 42. "Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: but (thus ye met), that Allâh might accomplish a matter already enacted; that those who died might die after a Clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allâh is He who heareth and knoweth (all things)."

Chapter 8 verse 44. "And remember when ye met, He (*i.e.* Allâh) showed them (*i.e.* the enemy) to you as few in your eyes, and He (*i.e.* Allâh) made you appear as contemptible in their eyes: that Allâh might accomplish a matter already enacted. For to Allâh do all questions go back (for decision)."

Chapter 8 verse 48. "Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": but when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; Lo! I see what ye see not; lo! I fear Allâh. For Allâh is strict in punishment."

Chapter 8 verse 17. "It is not ye who slew them; it was Allâh. When thou threwest it was not thy act, but Allâh's: in order that He (*i.e.* Allâh) might test the believers by a gracious trial from Himself: for Allâh is He (*i.e.* Allâh) who heareth and knoweth (all things)."

Chapter 57 verse 10. "And what cause have ye why ye should not spend in the cause of Allâh - for to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the victory, (with those who did so later). Those are higher in Rank than those who spent (freely) and fought afterwards. But to all has Allâh promised a goodly (reward). And Allâh is well acquainted with all that ye do."

Chapter 9 verse 111. "Allâh hath purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him (*i.e.* Allâh) in truth, through the At-Taûrat, the Al-Injeel, and the Qur'ân: and who is more faithful to His Covenant than Allâh. Then rejoice in the bargain which ye have concluded: that is the achievement supreme."

Chapter 4 verse 74. "Let those Fight in the cause of Allâh who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allâh, - whether he is slain or gets victory - soon shall We (*i.e.* Allâh) give him a reward of great (value)."

*Defence of Madinah: Uhud*

Chapter 33 verse 9. "O ye who believe! Remember the Grace of Allâh, (bestowed) on you, when there came down on you hosts (to overwhelm you): but We (*i.e.* Allâh) sent against them a hurricane and forces that ye saw not: but Allâh sees (clearly) all that ye do." (Read from verse 9 to verse 27)

Chapter 3 verse 153. "Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger (*i.e.* Muhammad) in your rear was calling you back. There did Allâh give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. for Allâh is well aware of all that ye do."

*Battle of Hunain:*

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُنُوزُهُمْ قُلَّ غَنُّكُمْ سَيِّئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

Chapter 9 verse 25. "Certainly Allâh helped you in many battlefields and on the day of **Hunain**, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating."

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ

Chapter 9 verse 26. "But Allâh did pour His calm on the Messenger (*i.e.* Muhammad) and on the believers, and sent down forces which ye saw not: He (*i.e.* Allâh) punished the unbelievers; thus doth He (*i.e.* Allâh) reward those without Faith."

*Muhammad performed Hajj and gave the following sermon on the Day of Hajj:*

Chapter 9 verses 1 to 9. "A (declaration) of immunity from Allâh and His Messenger (*i.e.* Muhammad), to those of the pagans with whom ye have contracted mutual alliances: - go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allâh (by your falsehood), but that Allâh will cover with shame those who reject Him (*i.e.* Allâh). **AND AN ANNOUNCEMENT FROM ALLÂH AND HIS MESSENGER** (*i.e.* Muhammad), **TO THE PEOPLE (ASSEMBLED) ON THE DAY OF THE GREAT PILGRIMAGE**, - that Allâh and His Messenger (*i.e.* Muhammad) dissolve (treaty) obligations with the pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allâh. And proclaim a grievous penalty to those who reject Faith. **(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allâh loveth the Righteous.** But when the forbidden

months are past, then fight and slay the pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allâh is Oft-forgiving, Most Merciful. If one amongst the pagans asks thee for asylum, grant it to him, so that he may hear the word of Allâh. And then escort him to where he can be secure. That is because they are men without knowledge. How can there be a league, before Allâh and His Messenger (*i.e.* Muhammad), with the pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand you true to them: for Allâh doth love the Righteous. How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked. The Signs (messages) of Allâh have they sold for a miserable price and (many) have they hindered from His (*i.e.* Allâh's) way: evil indeed are the deeds they have done." (*Cf: to chapter 8 verses 56 to 58, not quoted*)

*Muhammad was sent as a messenger for all of mankind, as a universal messenger:*

Chapter 7 verse 158. "Say: O Mankind! I (*i.e.* Muhammad) am SENT UNTO YOU ALL, as the Messenger of Allâh, [...], so believe in Allâh and His (*i.e.* Allâh's) messenger (*i.e.* Muhammad), the UMMI (Unlettered Prophet)<sup>34</sup>, who believeth in Allâh and His words (*i.e.* Al-Qur'ân): follow him (*i.e.* Muhammad) that (so) ye may be guided."

Chapter 34 verse 28. "We (*i.e.* Allâh) have not sent thee (*i.e.* Muhammad) but as a UNIVERSAL (messenger) TO MANKIND, giving them glad tidings, and warning them (against sin), but most men understand not."

Chapter 62 verse 2. "It is He (*i.e.* Allâh) who has sent amongst the Unlettered a messenger (*i.e.* Muhammad) from among themselves, to rehearse to them His messages, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in Manifest error;"- (*Cf: chapter 2 verses 124 to 130, not quoted*)

Chapter 68 verse 52. "IT (*i.e.* Al-Qur'ân) is nothing less than a **Message to all the worlds.**"

Chapter 4 verse 79. "...**And We (*i.e.* Allâh) have sent thee (*i.e.* Muhammad) as a messenger to (instruct) mankind.** And enough is Allâh for a witness."

Chapter 14 verse 1. "Alif Lâm Râ a Book which We (*i.e.* Allâh) have revealed unto thee (*i.e.* Muhammad), in order that **thou (*i.e.* Muhammad) mightest lead mankind out of the depths of**

<sup>34</sup> Chapter 29 verse 48. "And thou (*i.e.* Muhammad) was not (able) to recite a Book before this (Qur'ân came), nor art thou (*i.e.* Muhammad) (able) to transcribe IT (*i.e.* Qur'ân) with thy right hand: in that case, indeed, would the talkers of vanities have doubted."

**darkness into light** - by the leave of their Rabb - to the way of (Him) the Exalted in power, worthy of all praise!”

Chapter 13 verse 37. “**Thus have We (i.e. Allâh) revealed IT (i.e. Al-Qur’ân) to be a Judgment of Authority in Arabic.** Wert thou (i.e. Muhammad) to follow their (vain) desires after the knowledge which hath reached thee (i.e. Muhammad), then wouldst thou (i.e. Muhammad) find neither Protector nor defender against Allâh.”

*Muhammad and all messengers called themselves only Muslims! Please check the Arabic in the relevant ayât (verses): Allâh has named us Muslims from the dawn of Revelation to the last and final Revelation: (i.e. Al-Qur’ân) and that is what every Believer in Al-Qur’ân must call one-self:*

Chapter 22 verse 78. “And strive in His (Allâh’s) cause as ye ought to strive, (with sincerity and under discipline). He (i.e. Allâh) has chosen you, and has imposed no difficulties on you in religion; it is the faith of your father Ibrahim. IT IS HE (i.e. ALLÂH) WHO HAS NAMED YOU MUSLIMS, BOTH BEFORE AND IN THIS (Revelation- Al-Qur’ân); that the messenger (i.e. Muhammad) may be a witness for you, and ye be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allâh. He (i.e. Allâh) is your Protector - the best to protect and the best to help!”

*EVERY MESSENGER AND THEIR FOLLOWERS WERE MUSLIMS ONLY*

Chapter 3 verse 84. “Say: “We believe in Allâh, and in what has been revealed to us and what was revealed to Ibrâhîm, Isma’il, Ishaac, Yacûb, and the tribes, and in (the Books) given to Mûsâ, Îsâ, and the messengers, from their Rabb: we make **no distinction between one and another among them**”<sup>35</sup>, and to Allâh do we bow as MUSLIMEEN (our will in Islam).”

*The following verse makes clear that the same Revelation was given to all the messengers, and to reject any one of the messengers’ means to reject all!*

Chapter 40 verse 70. “Those who reject the Book and the (revelations) with which We (i.e. Allâh) sent Our messengers: but soon shall they know,”-

*And this is further substantiated in the following verse: Muhammad confirmed all the previous messengers and the messages they were sent with:*

Chapter 37 verse 37. “Nay! He (i.e. Muhammad) has come with the (very) Truth, and he (i.e. Muhammad) confirms (the Message of) the messengers (before him).”

*MUHAMMAD WAS A MUSLIM ONLY*

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<sup>35</sup> There is no distinction among Allâh’s messengers as stated in Chapter 2 verse 136; Chapter 3 verse 84; Chapter 2 verse 285; Chapter 4 verses 150 to 152



Chapter 39 verse 11 & 12. "Say: "Verily, I (*i.e.* Muhammad) am commanded to serve Allâh with sincere devotion; And I (*i.e.* Muhammad) am commanded to be the first of those who is a MUSLIM to Allâh in Islam."

Chapter 39 verse 13 & 14. "Say: "I (*i.e.* Muhammad) would, if I (*i.e.* Muhammad) disobeyed My Rabb, indeed have fear of the penalty of a mighty Day." Say: "It is Allâh I (*i.e.* Muhammad) serve, with my sincere (and exclusive) devotion:"

Chapter 6 verse 14. "Say: "Shall I (*i.e.* Muhammad) take for my **Protector** any other than Allâh, the Maker of the heavens and the earth? And He (*i.e.* Allâh) it is that feedeth but is not fed." Say: "Nay! **But I (*i.e.* Muhammad) am commanded to be the first of those who bow to Allâh (as-lamâ: in Islam),** and be not thou of the company of those who join gods with Allâh."

Chapter 6 verse 161 to 163. "Say: "Verily, my Rabb hath guided me (*i.e.* **Muhammad**) to a way that is straight, - a dîn of right, - the path (trod) by Ibrâhîm the true in imân, and he (*i.e.* Ibrâhîm) (certainly) joined not gods with Allâh." "Say: "Truly, my (*i.e.* Muhammad's) prayer and my service of sacrifice, my life and my death, are (all) for Allâh, the Cherisher of the Worlds: No partner hath He (*i.e.* Allâh): this am I (*i.e.* Muhammad) commanded, **and I (*i.e.* Muhammad) am the first of those who is a Muslimeen,** bow to His (*i.e.* Allâh's) will."

*All sects are condemned in Al- Qur'ân and Muhammad is told he has nothing to do with those who divide into sects: Islam has no divisions and is one brotherhood from time immemorial:*

Chapter 6 verse 159. "AS FOR THOSE WHO DIVIDE THEIR RELIGION AND BREAK UP INTO SECTS, THOU (*i.e.* MUHAMMAD) HAST NO PART IN THEM IN THE LEAST: their affair is with Allâh. He (*i.e.* Allâh) will in the end tell them the truth of all that they did."

Chapter 30 verses 31 & 32. [...], **and be not ye among those who join gods with Allâh, - those who split up their religion, and become (mere) Sects, - each party rejoicing in that which is with itself!"**

*Please pay attention to the words: **those who join gods with Allâh, - those who split up their religion, and become (mere) Sects!** Are these verses not informing us that it is a major sin to divide into sects and means one is committing **SHIRK**, meaning to join partners to Allâh, because they accept some-one else to guide them!*

Chapter 23 verses 52, 53, and 54. "And verily **this brotherhood of yours is a single brotherhood,** and I (*i.e.* Allâh) am your Rabb and Cherisher: therefore fear me (and no other). **But people have cut**

**off their affair (of unity), between them, into sects:** each party rejoices in that which is with itself. But leave them in their confused ignorance for a time.”

Dividing into sects (parties with different beliefs, following of leaders) **is condemned explicitly in the Qur'ân**, and yet those claiming to be Muslims do just that by calling themselves Sunni, Shia, Deobandis, Hanafis, Shafiees, Wahabis, Salafis, Ahmediyas, Qadiyanis, Barelwis, Sufis etc, etc! From the verses below one can deduce that either forming and/or belonging to a sect (Chapter 30 verses 31 & 32) is committing shirk, (joining partners with Allâh) which is a grave sin!

*The following is a severe warning to those who insist to make sects and go against Allâh's commands:*

Chapter 19 verse 69. **“Then shall We (i.e. Allâh) certainly drag out from every sect all those who were worst in obstinate rebellion against (i.e. Allâh) Most Gracious.”**

Chapter 45 verses 28 to 30. **“And thou (i.e. Muhammad) wilt see every sect bowing the knee: every sect will be called to its record: “this Day shall ye be recompensed for all that ye did! “This Our (i.e. Allâh's) record speaks about you with truth: for We (i.e. Allâh) were wont to put on record all that ye did.” Then, as to those who believed and did righteous deeds, their Rabb will admit them to His Mercy that will be the achievement for all to see.”**

TIME LIMIT:

Chapter 6 verse 67. **“For every Message is a limit of time, and soon shall ye know it.”**

KILLING BETWEEN SECTS:

Chapter 6 verse 65. **“Say: “He (i.e. Allâh) hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other. See how We (i.e. Allâh) explain the ayat by various (symbols); that they may understand.”**

*Are we not experiencing the reality of the indiscriminate killing between the sunnis and shias in many parts of the world daily?*

Chapter 68 verse 44. **“Then leave Me (i.e. Allâh) alone with such as reject this *HADÎTH* (Message) of Al-Qur'ân: by degrees shall We (Allâh) punish them from directions they perceive not.”** (the Arabic word is *hadîth*- please check to verify: Allâh says if you reject Allâh's *hadîth* meaning *Al-Qur'ân* then HE will deal with you!)

Chapter 26 verse 216. **“Then if they disobey thee (i.e. Muhammad), say: “I (i.e. Muhammad) am free (of responsibility) for what ye do!”**

Chapter 5 verse 10. **“Those who reject Îmân (Belief in Qur'ân) and deny Our Ayat (messages) will be companions of Hell-fire.”**

QUESTION TO MUHAMMAD ON THE DAY OF JUDGMENT, WAY INTO THE FUTURE:

**Chapter 4 verse 41. “How then if We (i.e. Allâh) brought from each people a witness, and We (i.e. Allâh) brought thee (i.e. Muhammad) as a witness against these (your) people!”** (*The same question is repeated in Chapter 16 verse 89*)

*Answer by Muhammad on the Day of Judgment: Please pay attention to his answer and ask ourselves if that will be of any help to us as his followers (those who follow other books):*

**Chapter 25 verse 30. “Then the Messenger (i.e. Muhammad) will say: “O my Rabb! Truly my people (i.e. us who claim to be his followers) took this Qur'ân for just foolish nonsense and abandoned IT (i.e. Qur'ân).”**

*Muhammad cannot help anyone:*

Chapter 72 verses 21 & 22. **“SAY: “IT IS NOT IN MY (i.e. Muhammad's) POWER TO CAUSE YOU HARM, OR TO BRING YOU TO RIGHT CONDUCT.” Say: “No one can deliver me (i.e. Muhammad) from Allâh if I (i.e. Muhammad) were to disobey (Allâh), nor should I (i.e. Muhammad) find refuge except in Him (i.e. Allâh).”**

Chapter 46 verse 9. **“... NOR DO I (i.e. MUHAMMAD) KNOW WHAT WILL BE DONE WITH ME (i.e. MUHAMMAD) OR WITH YOU. I (i.e. Muhammad) follow but that which is revealed (i.e. Al-Qur'ân) to me by inspiration...”**

*Muhammad says he knows nothing of the unseen and the future:*

Chapter 7 verse 188. **“Say: “I (i.e. Muhammad) have no power over any good or harm to myself except as Allâh willed. If I (i.e. Muhammad) had knowledge of the unseen, I (i.e. Muhammad) should have multiplied all good, and no evil should have touched me: I (i.e. Muhammad) am but a warner, and a bringer of glad tidings to those who have faith.”** (cf: Chapter 31 verse 34)

Chapter 10 verse 49. **“Say: “I (i.e. Muhammad) have no power over any harm or profit to myself except as Allâh willeth. [...]**”

*Muhammad does not know when the Day of Judgment will be, or even the signs:*

Chapter 79 verses 42 to 45. **“They ask thee (i.e. Muhammad) about the Hour Day of Judgement),- ‘when will be its appointed time?’ Wherein art thou (i.e. Muhammad) (concerned) with the declaration thereof? With thy Rabb in the limit fixed therefore. Thou (i.e. Muhammad) art but a warner for such as fear it.”** (cf: Chapter 3 verse 128)

MUHAMMAD SENT AS A MERCY IS A MUTASHÂBIHÂT AYAH:

The 'scholars' take this verse as a Muhkamât (decisive ayah):

Chapter 21 verse 107. "We (*i.e.* Allâh) sent thee (*i.e.* Muhammad) not, but as a **mercy** for all creatures."

The very same is said about Îsâ the son of Maryam in Al-Qur'ân in chapter 19 verse 21, where he was also sent a MERCY.<sup>36</sup>

Chapter 19 verse 21. "...to appoint him (*i.e.* Îsâ<sup>37</sup>) as a sign unto mankind and a **MERCY** from Us (*i.e.* Allâh)': it is a matter (so) decreed."

Bearing in mind that there is no distinction amongst any messenger the answer is that **the MESSAGE that was revealed to each messenger is the mercy, as the following verses so clearly expound**. In allegorical terms the messengers are referred to as mercy because Allâh chose them as the means to convey His (*i.e.* Allâh's) message to mankind. I refer you to the following chapter 3 verse 33 &34; chapter 6 verses 83 to 90; chapter 22 verse 75; chapter 2 verse 253; chapter 16 verse 121; chapter 20 verse 41; and many more. Please check the verses in Al-Qur'ân.

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The explanation of Chapter 21 verse 107 means the **Revelation of Allâh**: The explanation becomes self evident that Allâh's Divine Revelation is Mercy, and by studying the verses below it is clear all the messengers who carried the Divine Message of Revelation are **allegorically** referred to as Mercy sent to mankind over the ages:

Chapter 16 verse 89. "One Day We (*i.e.* Allâh) shall raise from all peoples a witness against from amongst themselves: and We (*i.e.* Allâh) shall bring thee (*i.e.* Muhammad) as a witness against these (thy and We (*i.e.* Allâh) have sent down to thee (*i.e.* Muhammad) the **BOOK** (*i.e.* Al-Qur'ân) **explaining all things, a GUIDE, a MERCY, glad tidings to Muslims.**"

Chapter 6 verse 154. "Moreover, We (*i.e.* Allâh) gave Mûsâ (Moses) the **BOOK**, completing (Our favour) to those who would do right, and explaining all things in detail, - **and a GUIDE and a MERCY**, that they might believe in the meeting with their Rabb (Lord)."

Chapter 19 verse 21. "...to appoint him (*i.e.* Îsâ<sup>38</sup>) as a sign unto mankind and a **MERCY** from Us (*i.e.* Allâh)': it is a matter (so) decreed."

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<sup>36</sup> Chapter 3 verse 48. "And Allâh will teach him (*i.e.* Îsâ) the Book and Wisdom, the At-Tâurât (Law) and the Al-Injeel (Gospel),"

<sup>37</sup> We know just as Muhammad has passed away, so also is Îsâ the son of Maryam is no longer here.

Chapter 6 verse 155. “**And this is a Book (i.e. Al-Qur’ân) which We (i.e. Allâh) have revealed as a blessing: so FOLLOW IT (i.e. Al-Qur’ân) and be righteous, that ye may receive MERCY:**”

Chapter 29 verse 51. “... **Verily, in IT (i.e. Al-Qur’ân) is MERCY** and a Reminder to those who believe.”

Chapter 21 verse 50. “**And This (Qur’ân) is a Blessed Message (i.e. Al-Qur’ân)** which We (i.e. Allâh) have sent down: will ye then reject it?”

Chapter 46 verse 12: “**And before this (Qur’ân), was the Book of Mûsâ (Moses) as a GUIDE and a MERCY: ....**”

Chapter 6 verse 157. “Or lest ye should say: “If the **Book** had only been sent down to us, we should have followed its guidance better than they.” Now then hath come unto you a Clear (message) from your Rabb (Lord), - and **a GUIDE and a MERCY: ...**”

Chapter 7 verse 203. “Say: “I (i.e. Muhammad) but follow what is revealed to me (i.e. Muhammad) from my Rabb (Lord): **This (Qur’ân) is (nothing but) lights from your Rabb (Lord), and GUIDANCE, and MERCY, for any who have faith.**”

Chapter 11 verse 17. “Can they be (like) those who accept a Clear (sign) from their Rabb (Lord), and whom a witness (i.e. Muhammad) from Himself (i.e. Allâh) doth teach, **as did the Book of Mûsâ (Moses) before IT (i.e. Al-Qur’ân) , - a GUIDE and a MERCY? ...**”

Chapter 17 verse 82. “We (i.e. Allâh) send down (stage by stage) in **Al-Qur’ân** that **which is a HEALING and a MERCY** to those who believe: to the unjust it causes nothing but loss after loss.”

Chapter 10 verse 57. “**O mankind! There hath come to you a direction from your Rabb (Lord) and a healing for the (diseases) in your hearts, - and for those who believe, a GUIDANCE and a MERCY.**”

Chapter 27 verse 77. “**And IT (i.e. Al-Qur’ân) certainly is a Guide and a Mercy to those who believe.**”

As can be clearly understood, Al-Qur’ân, which includes the Book of Mûsâ, (Revelation of Allâh) is referred to as **MERCY, GUIDANCE** and a **BLESSED BOOK** time and again. Human kind still have the Mercy and Guidance in ITS original Form, so following IT (i.e. Al-Qur’ân) is imperative to receive Allâh’s Mercy.

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<sup>38</sup> We know just as Muhammad has passed away, so also is Îsâ the son of Maryam is no longer here.

MUHAMMAD CANNOT HELP ANYONE ON THE DAY OF JUDGMENT: ALLÂH'S IS THE EXCLUSIVE RIGHT OF INTERCESSION AND NO-ONE ELSE!

Chapter 39 verse 44. **“Say: “TO ALLÂH BELONGS EXCLUSIVELY INTERCESSION: to Him (*i.e.* Allâh) belongs the dominion of the heavens and the earth: in the end, it is to Him (*i.e.* Allâh) that ye shall be brought back.”**

Chapter 6 verse 51. “Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Rabb: Except for Him (*i.e.* Allâh) they will have no Protector nor intercessor: that they may guard (against evil).”

ALLÂH QUESTIONS MUHAMMAD IF HE CAN HELP ANYONE ON THE DAY OF JUDGMENT!?

Chapter 39 verse 19. **“Is, then, one against whom the Decree of punishment is justly due (equal to one who eschews evil)? Wouldst thou (*i.e.* Muhammad), then, deliver one (who is) in the Fire?”**

MUHAMMAD HAS NO POWER TO INTERCEDE FOR ANYONE AND DOES NOT EVEN KNOW WHAT WILL HAPPEN TO HIM ON THE DAY OF JUDGMENT!

Chapter 46 verse 9. “Say: “I (*i.e.* Muhammad) am no bringer of new-fangled doctrine among the apostles, NOR DO I (MUHAMMAD) KNOW WHAT WILL BE DONE WITH ME (*i.e.* Muhammad) OR WITH YOU. I (*i.e.* Muhammad) follow but that which is revealed (*i.e.* Al-Qur'ân) to me (*i.e.* Muhammad) by inspiration; I (*i.e.* Muhammad) am but a warner open and clear.”

MUHAMMAD AS WELL AS ALL THE MESSENGERS WILL NOT BE ABLE TO HELP ANYONE ON THE D.O.J:

Chapter 18 verse 102. **“Do the unbelievers think that they can take My servants (*i.e.* messengers) as protectors besides Me (*i.e.* Allâh)? Verily WE (*i.e.* Allâh) have prepared Hell for (their) entertainment.”**

Chapter 74 verse 48. **“And so, of no benefit to them could be the intercession of any that would intercede for them.”**

*Those who refuse to accept what Muhammad followed, i.e. only Al-Qur'ân:*

Chapter 26 verse 216. “Then if they disobey thee (*i.e.* Muhammad), say: **“I (*i.e.* Muhammad) am free (of responsibility) for what ye do!”**

*Distorting the meanings of words and verses:*

Chapter 41 verse 40. “Those who pervert<sup>39</sup> the truth in Our (*i.e.* Allâh’s) ayât (messages) are not hidden from Us (*i.e.* Allâh). Which is better? – One that is cast into the fire, or one that comes safe through, on the Day of Judgment? Do what ye will: verily He (*i.e.* Allâh) seeth (clearly) all that ye do.”

The above is a severe warning by Allâh Great and Glorious to those who change the definition / meaning of Allâh’s words and messages and give a meaning other than as stated in Al-Qur’ân!

Those who dispute about the messages of Allâh are condemned as follows”

Allâh strongly condemns those who do not judge according to his Arabic glorious Qur’ân! Al-Qur’ân: Chapter 5 verse 44 ..... [*Allâh declares*] “...if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) **kafîrûn (unbelievers)**.” Al-Qur’ân: Chapter 5 verse 45 ..... [*Allâh declares*] “...and if any fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) **zâlimûn (wrong-doers)**.” Al-Qur’ân: Chapter 5 verse 47 ..... [*Allâh declares*] “...if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) those who **fâsik’kûn (those who are rebellious)**.”

Chapter 6 verse 21. “Who doth more wrong than one who inventeth a lie against Allâh or rejecteth His (*i.e.* Allâh’s) signs? But verily the wrong-doers never shall prosper.”

Chapter 39 verse 32. “Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the truth when it comes to him; is there not In Hell an abode for blasphemers?

Chapter 40 verse 4. “None can dispute about the ayât (signs) of Allâh but the unbelievers. Let not, then, their strutting about through the land deceive thee!”

Chapter 5 verse 10. “Those who reject imân (faith) and deny Our (*i.e.* Allâh’s) ayât (signs) will be companions of Hell-fire.”

*The disputers want to be known as ‘great’ but they will NEVER achieve that!*

Chapter 40 verse 56. “Those who dispute about the Signs of Allah without any authority bestowed on them, - there is nothing in their breasts but (the quest of) greatness, which they shall **never** attain to: seek refuge, then, in Allâh. It is He (*i.e.* Allâh) who hears and sees (all things).”

SUNNAH AND HADÎTH:

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<sup>39</sup> Pervert: distort, misrepresent, change, alter, spoil, deprave, lead astray: Muslims have been led astray through the wrong meanings given by those who studied at the Darul Uloom.



Over the decades /centuries Muslims have been misled into believing and accepting that the Qur'ânic word hadîth means 'the *sayings, teachings and ways of Muhammad the Messenger of Allâh.*'

*The other Arabic Qur'ânic words, Sunnah, and Shariah have also been hi-jacked and given wrong meanings. Below are all the references and the correct understanding from the Divine Book:*

**SUNNAH: The word Sunnah appears 14 times in nine verses in Al-Qur'ân.** No-where does it refer to Muhammad's sayings and practices. The word Sunnah in Al-Qur'ân means: the ways / actions of Allâh!

The references are: Chapter 8 verse 38 (1); Chapter 15 verse 13 (1); Chapter 17 verse 77 (2); Chapter 18 verse 55 (1); Chapter 33 verse 38 (1); Chapter 33 verse 62 (2); Chapter 35 verse 43 (3); Chapter 48 verse 23 (2); Chapter 40 verse 85; (1) **Total: 14 times**

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#### REFERENCES OF AHADÎTH AYAT:

IN THE ENTIRE QUR'ÂN HADÎTH APPEARS A TOTAL OF 28 TIMES. Nowhere does this word refer to the sayings and practices of Muhammad in any way. The word is defined clearly in Al-Qur'ân as the Book of Allâh (Chapter 39 verse 23 etc) and all other hadîth is idle tales (Chapter 31 verse 6).

**HADÎTH: First Form:** Chapter 4 verse 140; Chapter 6 verse 68; Chapter 7 verse 185; Chapter 18 verse 6; Chapter 20 verse 9; Chapter 31 verse 6; Chapter 33 verse 53; Chapter 39 verse 23; Chapter 45 verse 6; Chapter 51 verse 24; Chapter 52 verse 34; Chapter 53 verse 59; Chapter 56 verse 81; Chapter 68 verse 44; Chapter 77 verse 50; Chapter 79 verse 15; Chapter 85 verse 17; Chapter 88 verse 1; **Second Form:** Chapter 4 verse 42; Chapter 4 verse 78; Chapter 4 verse 87; Chapter 12 verse 111; Chapter 66 verse 3; **Third form:** Chapter 12 verse 6; Chapter 12 verse 21; Chapter 12 verse 101; Chapter 23 verse 44; Chapter 34 verse 19! **TOTAL: 28 TIMES!**

*THE BEST HADÎTH IS ALLÂH'S HADÎTH:*

Chapter 39 verse 23. "Allâh has revealed (from time to time) 'AH'SANAL HADÎTH the most beautiful Hadîth (message) in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb<sup>40</sup> tremble thereat; then their skins and their hearts do soften to the celebration of Allâh's praises. Such is the guidance of Allâh. He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide."

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<sup>40</sup> Rabb means 'to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion' Mufradât alfâz al-Qur'ân by ar-Râghib al-Isfahânî. Refer also to chapter 87: verses 2-3. Please note that the word has different meanings when it does not refer to the Creator).

Chapter 45 verse 6. “Such are the ayât (*i.e.* messages) of Allâh, which We (*i.e.* Allâh) rehearse to thee (*i.e.* Muhammad) in truth; then in what حَدِيثٌ hadîth (exposition) will they believe after (rejecting) Allâh and His ayât (messages)?”

Chapter 7 verse 185. “Do they see nothing in the government of the heavens and the earth and all that Allâh hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what حَدِيثٌ hadîth (*i.e.* message) after this will they then believe?”

*Every other hadîth is idle tales:*

Chapter 31 verse 6. “**But there are among mankind, those who purchase lawal ‘hadîth (idle tales), without knowledge (or meaning), to mislead (mankind) from the path of Allâh and throw ridicule (on the Path): for such there will be a humiliating penalty.**”

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**Shariah:** *This word appears 5 times in Al-Qur’ân, and refers to Al-Qur’ân as the Law Giver, and not any other book or sayings of anyone including Muhammad!*

The references are: Chapter 5 verse 48; Chapter 7 verse 163; Chapter 42 verse 13; Chapter 42 verse 21; Chapter 45 verse 18.

Chapter 42 verse 13. “**The same Dîn (religion) has He (*i.e.* Allâh) established for you as that which He (*i.e.* Allâh) enjoined on Nûh - the (same deen) which We (*i.e.* Allâh) have sent by inspiration to thee (*i.e.* Muhammad) - and that which We (*i.e.* Allâh) enjoined on Ibrâhîm, Mûsâ, and Îsâ: namely, that ye should remain steadfast in deen, and make no divisions therein: to those who worship other things than Allâh, hard is the (way) to which thou (*i.e.* Muhammad) callest them. Allâh chooses to Himself those whom He (*i.e.* Allâh) pleases, and guides to Himself those who turn (to Him).”**

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### THE LAW OF INTERPRETATION OF AL-QUR'ÂN: CHAPTER 3 VERSE 7.

This is by far the most important verse in the Divine Book to understand and apply correctly otherwise one will be in violation of the Law of Interpretation:

“He (*i.e.* Allâh) it is Who has revealed the Book (*i.e.* Al-Qur’ân) to you, some of its verses are **Muhkamât** (absolutely clear and lucid, decisive); they are **Ummul-Kitâb** (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘**mother of the Book**’); and others are **Mutashâbihât** (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to

give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *mâya'lamu* (none can exhaust its): *ta'wîlahu 'illallâh* (*ta'wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say - 'we believe in IT (*i.e.* Al-Qur'ân), it is all from our *Rabb*. And none will grasp the message except people of understanding."

THE FOLLOWING ARE REFERENCES THAT STATE ONLY ALLÂH EXPLAINS HIS BOOK:

**Chapter 75 verse 19;** Chapter 6 verse 46; Chapter 6 verse 55; Chapter 6 verse 65; Chapter 6 verse 105; Chapter 6 verse 114; Chapter 6 verse 119; Chapter 6 verse 154; Chapter 7 verse 32; 7 verse 52; Chapter 7 verse 58; Chapter 7 verse 174; Chapter 9 verse 11; Chapter 10 verse 5; Chapter 10 verse 24; Chapter 10 verse 37; **Chapter 11 verse 1;** Chapter 12 verse 111; Chapter 13 verse 2; Chapter 16 verse 12; Chapter 16 verse 89; Chapter 17 verse 12; Chapter 17 verse 41; Chapter 17 verse 89; Chapter 18 verse 54; Chapter 20 verse 113; **Chapter 25 verse 33;** Chapter 30 verse 28; Chapter 41 verse 3; Chapter 43 verse 3; Chapter 41 verse 44; Chapter 65 verse 11.

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DUTY OF MUHAMMAD AND EVERY MESSENGER:

Chapter 42 verse 48. "If then they turn away, WE (*i.e.* Allâh) HAVE NOT SENT THEE (*i.e.* MUHAMMAD) AS A GUARD OVER THEM. THY (*i.e.* MUHAMMAD'S) DUTY IS BUT TO CONVEY (THE MESSAGE OF AL-QUR'ÂN). And truly, when We (*i.e.* Allâh) give man a taste of a Mercy from Ourselves (*i.e.* from Allâh), he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!"

Chapter 42 verse 7. "Thus have We (*i.e.* Allâh) sent by wâhy (inspiration) to thee (*i.e.* Muhammad) an Arabic Qur'ân: that thou (*i.e.* Muhammad) mayest warn the mother of cities and all around her, - and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the garden, and some in the Blazing Fire."

Chapter 6 verse 48. "We (*i.e.* Allâh) send the messengers only to give good news and to warn: so those who believe and mend (their lives), - upon them shall be no fear, nor shall they grieve."

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THE FOLLOWING ARE THE 92 REFERENCES IN AL-QUR'ÂN WHICH STATE MUHAMMAD AND ALL THE MESSENGERS WERE SENT By ALLÂH AS WARNERS AND BRINGERS OF GOOD TIDINGS ONLY.

Chapter 2 verse 6. Chapter 2 verse 213. Chapter 2 verse 119. Chapter 3 verse 20. Chapter 4 verse 79 & 80. Chapter 4 verse 165. Chapter 5 verse 19. Chapter 5 verse 67. Chapter 5 verse 92. Chapter 5 verse 99. Chapter 6 verse 19. Chapter 6 verse 48. Chapter 6 verse 50. Chapter 6 verse 92. Chapter 7 verse 2. Chapter 7 verse 3. Chapter 7 verse 69. Chapter 7 verse 184. Chapter 7 verse 188. Chapter 10 verse 2. Chapter 11 verse 2. Chapter 11 verse 12. Chapter 11 verse 25. Chapter 13 verse 7. Chapter 13 verse 40. Chapter 14 verse 9. Chapter 14 verse 10. Chapter 14 verse 11. Chapter 14 verse 44. Chapter 15 verse 89. Chapter 15 verse 94. Chapter 16 verse 2. Chapter 16 verse 35. Chapter 16 verse 82. Chapter 17 verse 54. Chapter 17 verse 105. Chapter 18 verse 2. Chapter 18 verse 4. Chapter 18 verse 56. Chapter 19 verse 39. Chapter 19 verse 97. Chapter 21 verse 45. Chapter 22 verse 49. Chapter 24 verses 54. Chapter 25 verses 51. Chapter 25 verse 52. Chapter 25 verse 56. Chapter 26 verse 115. Chapter 27 verse 92. Chapter 28 verse 46. Chapter 29 verse 18. Chapter 29 verse 50. Chapter 32 verse 3. Chapter 33 verse 45. Chapter 34 verse 34. Chapter 34 verse 46. Chapter 35 verse 23. Chapter 35 verse 24. Chapter 35 verse 37. Chapter 35 verse 42. Chapter 38 verse 4. Chapter 38 verse 65. Chapter 38 verse 70. Chapter 39 verse 16. Chapter 40 verse 15. Chapter 40 verse 18. Chapter 42 verse 7. Chapter 42 verses 13. Chapter 42 verse 15. Chapter 42 verse 48. Chapter 43 verse 23. Chapter 44 verse 3. Chapter 46 verse 9. Chapter 46 verse 21. Chapter 46 verse 29. Chapter 46 verse 35. Chapter 48 verse 8. Chapter 50 verse 2. Chapter 51 verse 50. Chapter 51 verse 51. Chapter 53 verse 56. Chapter 54 verse 5. Chapter 54 verse 36. Chapter 64 verse 12. Chapter 67 verse 9. Chapter 67 verse 26. Chapter 72 verse 23. Chapter 79 verse 45. Chapter 87 verse 9. Chapter 88 verse 21. Chapter 92 verse 14. **Total: 92 times**

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*If anyone rejects any part of Al-Qur'ân then:*

Chapter 39 verse 7. **“If ye reject (i.e. Allâh), truly Allâh hath no need of you; but He (i.e. Allâh) likes not ingratitude from His servants: if ye are grateful, He (i.e. Allâh) is pleased with you. No bearer of burdens can bear the burden of another.** In the end, to your Rabb is your return, when He (i.e. Allâh) will tell you the truth of all that ye did (in this life). For He (i.e. Allâh) knows well all that is in (men's) hearts.”

*Following the majority and leaders blindly will be disastrous:*

Chapter 6 verse 116. **“Were you (i.e. Muslims) to follow the majority of those on earth, they will lead you away from the way of Allâh (into hell). They follow nothing but conjecture; they do nothing but lie.”**

Chapter 2 verses 166 & 167. **“Then would those who are followed clear themselves of those who follow (them): they would see the penalty, and all relations between them would be cut off. And those who followed would say: “If only we had one more chance, we would clear ourselves of**

**them, as they have cleared themselves of us.”** Thus will Allâh show them (the fruits of) their **deeds** as (nothing but) regrets. Nor will there be a way for them out of the Fire.”

Chapter 7 verses 36 to 41. “But those who reject Our (*i.e.* Allâh’s) ayât (signs, messages) and treat them with arrogance,- they are companions of the fire, to dwell therein (for ever). Who is more unjust than one who invents a lie against Allâh or rejects His (*i.e.* Allâh’s) ayât (signs, messages)? For such, their portion appointed must reach them from the Book (of decrees) until, when Our messengers (of death) arrive and take their souls, they say: “where are the things that ye used to invoke besides Allâh.” They will reply, “they have left us in the lurch,” and they will bear witness against themselves, that they had rejected Allâh. He (*i.e.* Allâh) will say: “Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire.” Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: “our Rabb! it is these that misled us: so give them a double penalty in the Fire.” He (*i.e.* Allâh) will say: “doubled for all”: but this ye do not understand. Then the first will say to the last: “see then! no advantage have ye over us; so taste ye of the penalty for all that ye did!” To those who reject Our (*i.e.* Allâh’s) ayât (signs, messages) and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: such is Our (*i.e.* Allâh’s) reward for those in sin. For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our (*i.e.* Allâh’s) requital of those who do wrong.”

The Divine Revelation had scores of such warnings!

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Cape Town.

February 2018.

(Draft Copy- E. & O. E)

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